



Group X, No.3 Altarpiece
by
Hilma af Klint



[Home](#) »



MORYA FEDERATION
ESOTERIC SCHOOLS OF MEDITATION STUDY AND SERVICE

Index of Morya Federation Webinar Series

Webinar Series in Progress

- [Esoteric Astrology and the Pairs of Opposites 2020 \(Eva Smith, BL Allison\)](#)
- [Secret Doctrine Webinars \(Francis Donald\)](#)
- [Secret Teachings of All Ages Webinars \(Francis Donald\)](#)

Prior Webinar Series

- [Awakening the Higher Mind with Duane Carpenter](#)
- [Esoteric Astrology and Chart Delineation 2018 \(Eva Smith, BL Allison\)](#)
- [Esoteric Astrology and Chart Delineation 2015 \(Eva Smith, BL Allison\)](#)
- [DINA Disciples Webinars \(Elena Dramchini\)](#)
- [Discover the Self: Through the 7 Rays Webinar \(Eva Smith\)](#)
- [Great Quest Student Webinars \(Leoni Hodgson, BL Allison\)](#)
- [Labours of Hercules Webinars \(BL Allison\)](#)
- [Morya Federation Inaugural Webinars](#)
- [Open Webinars](#)
- [Sacred Geometry Webinars \(Francis Donald\)](#)



0:21 / 2:01:54 [play, pause, volume, full screen, share, settings icons]

The Secret Doctrine, Program 01 - with Francis Donald

33 views • Jun 26, 2020

3 likes 0 comments SHARE SAVE ...



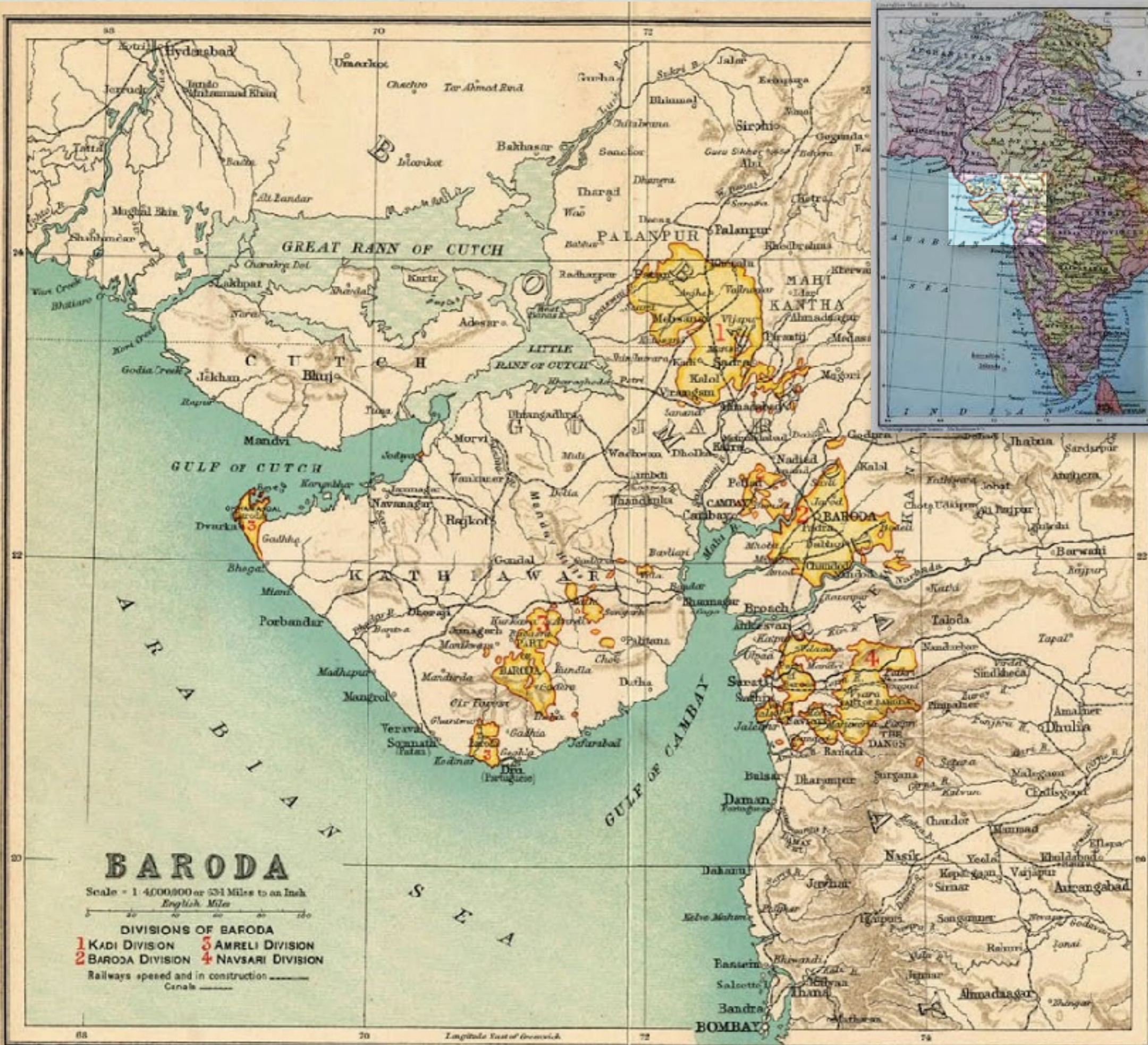
Morya Federation Esoteric Education
3.04K subscribers

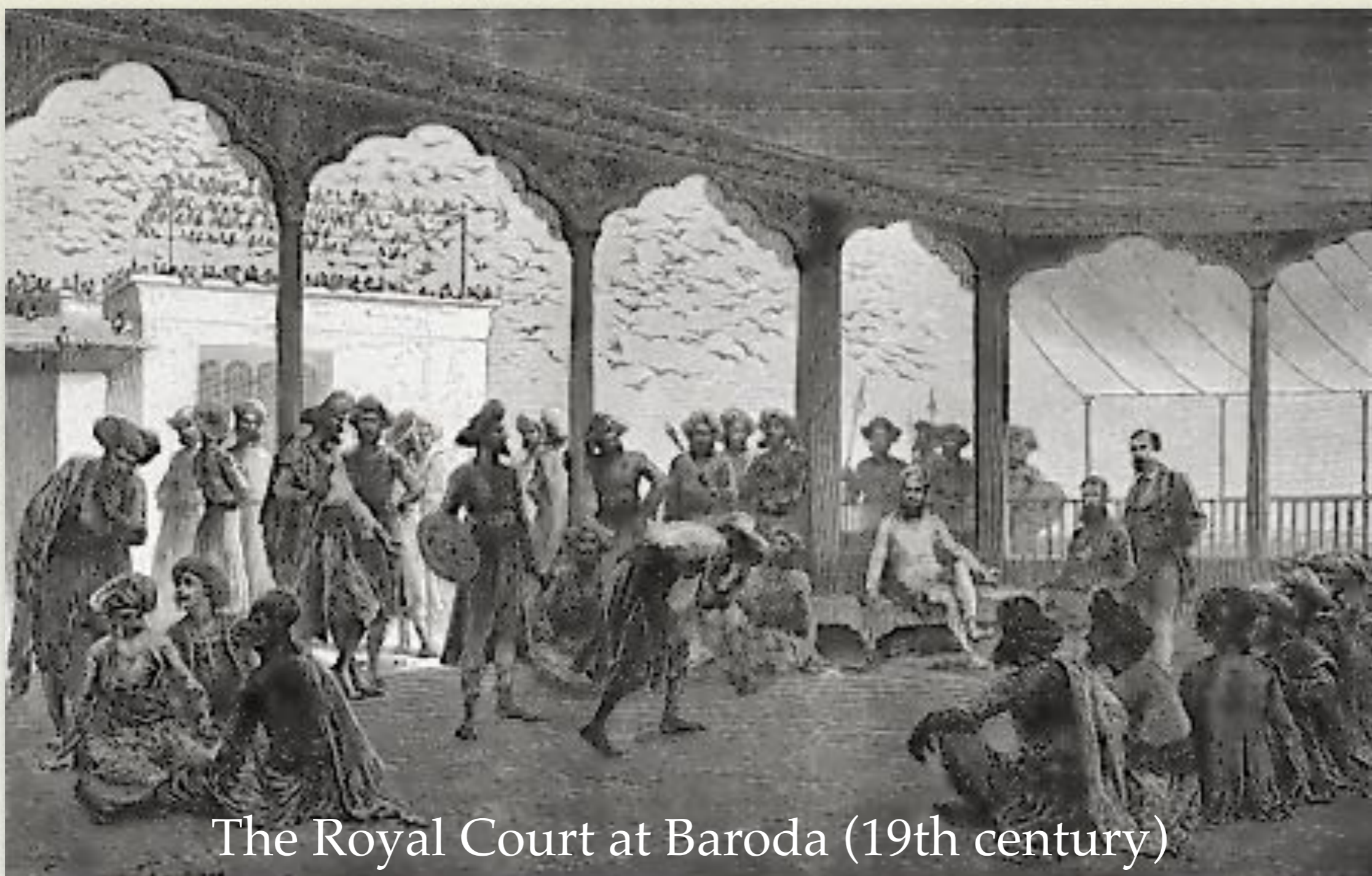
SUBSCRIBE

Screenshot



Theosophical Society's Headquarters at Adyar





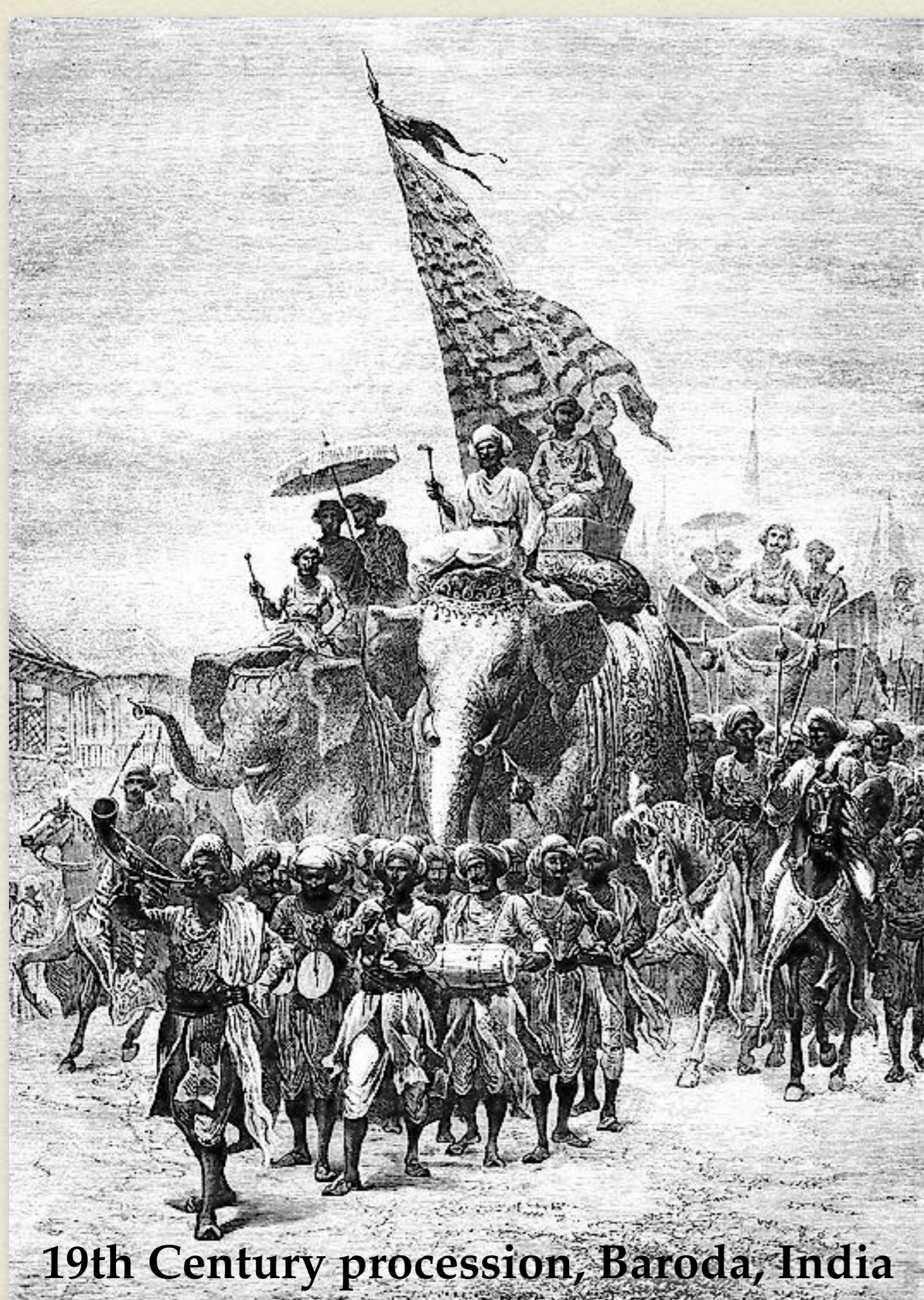
The Royal Court at Baroda (19th century)

So he [the Assistant Dewan to His Highness Gaikwar of Baroda] got the proofs, withheld from the Dewan Sahib. It happened in this way, as I now recollect it. I had been out to see the Gaikwar, and on my return found Kirtane and Gadgil standing at the threshold of H. P. Bo's open door, while she was in the middle of the room with her back towards us. Our two friends told me not to step inside, as Madame B. was doing a phenomenon and had just turned them out on the verandah where I found them. The next minute she came towards us, and, taking a sheet of paper from the table, told the gentleman to mark it for identification. Receiving it back, she said: "Now turn me in the direction of his residence." They did so. She then laid the paper between her palms (held horizontally), remained quiet a moment, then held it towards us and went and sat down. Cries of amazement broke from the two Durbaris on seeing on the just before clean sheet of paper, a letter addressed to me in the handwriting and bearing the signature of the then British Resident at that Court.

[Illegible handwritten text, likely bleed-through from the reverse side of the page.]

[Illegible handwritten text, likely bleed-through from the reverse side of the page.]

It was a most peculiar, small caligraphy, and the signature more like a tiny tangle of twine than a man's name. They then told me their story. It seems that they were asking H. P. B. to explain the scientific rationale of the process of precipitating upon paper, cloth, or any other surface, a picture or writing, then invisible to the onlooker, and without the help of ink, paints, pencils, or other mechanical agents. She told them just what I have explained in my first volume of these OLD DIARY LEAVES, in connection with her New York precipitations of the Yogi's and M. A. Oxon's portraits, the writing of the latter, and other phenomena; she explained that inasmuch as the images of all objects and incidents are stored in the Astral Light, it did not require that she should have seen the person or known the writing, the image of which she wished to precipitate; she had only to be put on the trace and could find and see them for herself and then objectivate them. They urgently begged her to do the thing for them. "Well, then," she finally said, "tell me the name of some man or woman most unfriendly to the Theosophical Society, one whom neither Olcott nor I could have ever known."



19th Century procession, Baroda, India

At once, they mentioned Mr. . . . the British Resident, who held us and our Society in especial hatred, who never missed the chance of saying unkind things of us, and who had prevented the Gaikwar from inviting H. P. B. and myself to his enthronement, as he had otherwise intended, on the suggestion of Judge Gadgil. They thought this a poser. That it was not, the sequel proved. I thought they would explode with laughter when they read the contents of the note. It was addressed to "My dear Colonel Olcott," begged my pardon for the malicious things he had said against us, asked me to enter him as a subscriber to our "world renowned magazine, the Theosophist," and said he wished to become a member of the Theosophical Society: it was signed "Yours sincerely" and with his name. She had never seen a line of the gentleman's writing nor his signature, never met him in the flesh, and the note was precipitated on that sheet of paper, held between her hands, as she stood in the middle of the room, in broad daylight, with us three witnesses looking on. -ODL:365-7

Stanza IV

1. . . . Listen, ye Sons of the Earth, to your instructors—the Sons of the Fire. Learn, there is neither first nor last, for all is one number issued from no number.
2. Learn what we who descend from the Primordial Seven, we who are born from the Primordial Flame, have learnt from our fathers. . . .
3. From the effulgency of light—the ray of the ever-darkness sprung in space the re-awakened energies; the one from the egg, the six, and the five. Then the three, the one, the four, the one, the five—the twice seven the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa, and the force of Divine Man—the sum total. And from the Divine Man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers within the holy four.
4. This was the army of the voice—the divine Septenary. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven. These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the Oeaohoo, which is:
 - I. The *Adi-Sanat*, the number, for he is One.
 - II. The voice of the Lord *Svâbhâvat*, the numbers, for he is One and Nine.
 - III. The “Formless Square.”And these three enclosed within the ‘O’ [circle] are the sacred four; and the ten are the arupa universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.
6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “Son-suns” are countless. –SD1:30-31

Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(b cont) Says the ancient Commentary† to Stanza IV:

*"The Mother is the fiery Fish of Life. She scatters her spawn and the Breath (Motion) heats and quickens it. The grains (of spawn) are soon attracted to each other and form the curds in the Ocean (of Space). The larger lumps coalesce and receive new spawn —in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, law No. * * * comes into operation. Motion (the Breath) becomes the whirlwind and sets them into rotation."*‡

†These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

‡ In a polemical scientific work, "*The Modern Genesis*," the author, the Rev. W. B. Slaughter, criticising the position assumed by the astronomers, asks: — "It is to be regretted that the advocates of this (nebular) theory have not entered more largely into the discussion of it (the beginning of rotation). No one condescends to give us the *rationale* of it. How does the process of cooling and contracting the mass impart to it a rotatory motion?" The question is amply treated in the Addendum. It is not materialistic science that can ever solve it. "Motion is eternal in the unmanifested, and periodical in the manifest," says an Occult teaching. It is "when heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes Whirlwind." A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for physical science, at any rate. —SD1:97

Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).

(b cont) Says the ancient Commentary† to Stanza IV:

*"The Mother is the fiery Fish of Life. She scatters her spawn and the Breath (Motion) heats and quickens it. The grains (of spawn) are soon attracted to each other and form the curds in the Ocean (of Space). The larger lumps coalesce and receive new spawn — in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, law No. * * * comes into operation. Motion (the Breath) becomes the whirlwind and sets them into rotation."*‡

†These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

‡ In a polemical scientific work, "*The Modern Genesis*," the author, the Rev. W. B. Slaughter, criticising the position assumed by the astronomers, asks: — "It is to be regretted that the advocates of this (nebular) theory have not entered more largely into the discussion of it (the beginning of rotation). No one condescends to give us the *rationale* of it. How does the process of cooling and contracting the mass impart to it a rotatory motion?" The question is amply treated in the Addendum. It is not materialistic science that can ever solve it. "Motion is eternal in the unmanifested, and periodical in the manifest," says an Occult teaching. It is "**when heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes Whirlwind.**" A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for physical science, at any rate. —SD1:97

Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo) (b).

(b cont) Says the ancient Commentary† to Stanza IV:

*"The Mother is the fiery Fish of Life. She scatters her spawn and the Breath (Motion) heats and quickens it. The grains (of spawn) are soon attracted to each other and form the curds in the Ocean (of Space). The larger lumps coalesce and receive new spawn — in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, law No. * * * comes into operation. Motion (the Breath) becomes the whirlwind and sets them into rotation."‡*

†These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

‡ In a polemical scientific work, "*The Modern Genesis*," the author, the Rev. W. B. Slaughter, criticising the position assumed by the astronomers, asks: — "It is to be regretted that the advocates of this (nebular) theory have not entered more largely into the discussion of it (the beginning of rotation). No one condescends to give us the *rationale* of it. How does the process of cooling and contracting the mass impart to it a rotatory motion?" The question is amply treated in the Addendum. It is not materialistic science that can ever solve it. "Motion is eternal in the unmanifested, and periodical in the manifest," says an Occult teaching. It is "when heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes **Whirlwind**." A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for physical science, at any rate. —SD1:97

Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the **OI-HA-HOU (the Permutation of Oeahoo) (b).***

(a) This Sloka gives again a brief analysis of the Hierarchies of the Dhyan Chohans, called Devas (gods) in India, or the conscious intelligent powers in Nature. To this Hierarchy correspond the actual types into which humanity may be divided; for humanity, as a whole, is in reality a materialized though as yet imperfect expression thereof. The "army of the Voice" is a term closely connected with the mystery of Sound and Speech, as an effect and corollary of the cause — Divine Thought. As beautifully expressed by P. Christian, the learned author of "The History of Magic" and of "L'Homme Rouge des Tuileries," the word spoken by, as well as the name of, every individual largely determine his future fate. Why? Because —

— "When our Soul (mind) creates or evokes a thought, the representative sign of that thought is self-engraved upon the astral fluid, which is the receptacle and, so to say, the mirror of all the manifestations of being.

"The sign expresses the thing: the thing is the (hidden or occult) virtue of the sign.

"To pronounce a word is to evoke a thought, and make it present: the magnetic potency of the human speech is the commencement of every manifestation in the Occult World. To utter a Name is not only to define a Being (an Entity), but to place it under and condemn it through the emission of the Word (Verbum), to the influence of one or more Occult potencies. Things are, for every one of us, that which it (the Word) makes them while naming them. The Word (Verbum) or the speech of every man is, quite unconsciously to himself, a BLESSING or a CURSE; this is why our present ignorance about the properties or attributes of the IDEA as well as about the attributes and properties of MATTER, is often fatal to us.

* The literal signification of the word is, among the Eastern Occultists of the North, a circular wind, whirlwind; but in this instance, it is a term to denote the ceaseless and eternal Cosmic Motion; or rather the Force that moves it, which Force is tacitly accepted as the Deity but never named. It is the eternal *Karana*, the ever-acting Cause. —SD1:93

Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the **OI-HA-HOU (the Permutation of Oeaohoo)** (b).

(b cont) Says the ancient Commentary† to Stanza IV:

*"The Mother is the fiery Fish of Life. She scatters her spawn and the Breath (Motion) heats and quickens it. The grains (of spawn) are soon attracted to each other and form the curds in the Ocean (of Space). The larger lumps coalesce and receive new spawn — in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, law No. * * * comes into operation. **Motion (the Breath)** becomes the whirlwind and sets them into rotation."*‡

†These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

‡ In a polemical scientific work, "*The Modern Genesis*," the author, the Rev. W. B. Slaughter, criticising the position assumed by the astronomers, asks: — "It is to be regretted that the advocates of this (nebular) theory have not entered more largely into the discussion of it (the beginning of rotation). No one condescends to give us the *rationale* of it. How does the process of cooling and contracting the mass impart to it a rotatory motion?" The question is amply treated in the Addendum. It is not materialistic science that can ever solve it. "Motion is eternal in the unmanifested, and periodical in the manifest," says an Occult teaching. It is "when heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes Whirlwind." A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for physical science, at any rate. —SD1:97

Stanza IV

1. . . . Listen, ye Sons of the Earth, to your instructors—the Sons of the Fire. Learn, there is neither first nor last, for all is one number issued from no number.
2. Learn what we who descend from the Primordial Seven, we who are born from the Primordial Flame, have learnt from our fathers. . . .
3. From the effulgency of light—the ray of the ever-darkness sprung in space the re-awakened energies; the one from the egg, the six, and the five. Then the three, the one, the four, the one, the five—the twice seven the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa, and the force of Divine Man—the sum total. And from the Divine Man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers within the holy four.
4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven. These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo), which is:
 5. “Darkness” the boundless, or the no-number, *Adi-Nidana Svâbhâvat*:—
 - I. The *Adi-Sanat*, the number, for he is One.
 - II. The voice of the Lord *Svâbhâvat*, the numbers, for he is One and Nine.
 - III. The “Formless Square.”And these three enclosed within the ‘O’ [circle] are the sacred four; and the ten are the arupa universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.
6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “Son-suns” are countless. –SD1:30-31

Stanza IV

1. . . . Listen, ye Sons of the Earth, to your instructors—the Sons of the Fire. Learn, there is neither first nor last, for all is one number issued from no number.

2. Learn what we who descend from the Primordial Seven, we who are born from the Primordial Flame, have learnt from our fathers. . . .

3. From the effulgency of light—the ray of the ever-darkness sprung in space the re-awakened energies; the one from the egg, the six, and the five. Then the three, the one, the four, the one, the five—the twice seven the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa, and the force of Divine Man—the sum total. And from the Divine Man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers within the holy four.

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven. These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo), which is:

5. “Darkness” the boundless, or the no-number, *Adi-Nidana Svâbhâvat*:—

I. The *Adi-Sanat*, the number, for he is One.

II. The voice of the Lord *Svâbhâvat*, the numbers, for he is One and Nine.

III. The “Formless Square.”

And these three enclosed within the ‘O’ [circle] are the sacred four; and the ten are the arupa universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.

6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “Son-suns” are countless. –SD1:30-31

Stanza IV

1. . . . Listen, ye Sons of the Earth, to your instructors—the Sons of the Fire. Learn, there is neither first nor last, for all is one number issued from no number.
2. Learn what we who descend from the Primordial Seven, we who are born from the Primordial Flame, have learnt from our fathers. . . .
3. From the effulgency of light—the ray of the ever-darkness sprung in space the re-awakened energies; the one from the egg, the six, and the five. Then the three, the one, the four, the one, the five—the twice seven the sum total. **And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa, and the force of Divine Man—the sum total. And from the Divine Man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers within the holy four.**
4. **This was the army of the voice**—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven. These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaofoo), which is:
 5. “Darkness” the boundless, or the no-number, *Adi-Nidana Svâbhâvat*:—
 - I. The *Adi-Sanat*, the number, for he is One.
 - II. The voice of the Lord *Svâbhâvat*, the numbers, for he is One and Nine.
 - III. The “Formless Square.”And these three enclosed within the ‘O’ [circle] are the sacred four; and the ten are the arupa universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.
6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “Son-suns” are countless. –SD1:30-31

Stanza IV

1. . . . Listen, ye Sons of the Earth, to your instructors— the Sons of the Fire. Learn, there is neither first nor last, for all is one number issued from no number.
2. Learn what we who descend from the Primordial Seven, we who are born from the Primordial Flame, have learnt from our fathers. . . .
3. From the effulgency of light—the ray of the ever-darkness sprung in space the re-awakened energies; **the one from the egg, the six, and the five. Then the three, the one, the four, the one, the five—the twice seven the sum total.** And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa, and the force of Divine Man—the sum total. And from the Divine Man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers within the holy four.
4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven. These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo), which is:
 5. “Darkness” the boundless, or the no-number, *Adi-Nidana Svâbhâvat*:—
 - I. The *Adi-Sanat*, the number, for he is One.
 - II. The voice of the Lord *Svâbhâvat*, the numbers, for he is One and Nine.
 - III. The “Formless Square.”And these three enclosed within the ‘O’ [circle] are the sacred four; and the ten are the arupa universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.
6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “Son-suns ” are countless. –SD1:30-31

Stanza IV

1. . . . Listen, ye Sons of the Earth, to your instructors—the Sons of the Fire. Learn, there is neither first nor last, for all is one number issued from no number.

2. Learn what we who descend from the Primordial Seven, we who are born from the Primordial Flame, have learnt from our fathers. . . .

3. From the effulgency of light—the ray of the ever-darkness sprung in space the re-awakened energies; the one from the egg, the six, and the five. Then the three, the one, the four, the one, the five—the twice seven the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa, and the force of Divine Man—the sum total. And from the Divine Man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers within the holy four.

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven. These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo), which is:

5. “Darkness” the boundless, or the no-number, *Adi-Nidana Svâbhâvat*:—

I. The *Adi-Sanat*, the number, for he is One.

II. The voice of the Lord *Svâbhâvat*, the numbers, for he is One and Nine.

III. The “Formless Square.”

And these three enclosed within the ‘O’ [circle] are the sacred four; and the ten are the arupa universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.

6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “Son-suns” are countless. –SD1:30-31

Stanza IV

1. . . . Listen, ye Sons of the Earth, to your instructors—the Sons of the Fire. Learn, there is neither first nor last, for all is one number issued from no number.
2. Learn what we who descend from the Primordial Seven, we who are born from the Primordial Flame, have learnt from our fathers. . . .
3. From the effulgency of light—the ray of the ever-darkness sprung in space the re-awakened energies; the one from the egg, the six, and the five. Then the three, the one, the four, the one, the five—the twice seven the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa, and the force of Divine Man—the sum total. And from the Divine Man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers within the holy four.
4. This was the army of the voice—**the divine mother of the seven.** The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven. These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo), which is:
 5. “Darkness” the boundless, or the no-number, *Adi-Nidana Svâbhâvat*:—
 - I. The *Adi-Sanat*, the number, for he is One.
 - II. The voice of the Lord *Svâbhâvat*, the numbers, for he is One and Nine.
 - III. The “Formless Square.”And these three enclosed within the ‘O’ [circle] are the sacred four; and the ten are the arupa universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.
6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “Son-suns” are countless. –SD1:30-31

Stanza IV

1. . . . Listen, ye Sons of the Earth, to your instructors—the Sons of the Fire. Learn, there is neither first nor last, for all is one number issued from no number.
2. Learn what we who descend from the Primordial Seven, we who are born from the Primordial Flame, have learnt from our fathers. . . .
3. From the effulgency of light—the ray of the ever-darkness sprung in space the re-awakened energies; the one from the egg, the six, and the five. Then the three, the one, the four, the one, the five—the twice seven the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa, and the force of Divine Man—the sum total. And from the Divine Man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers within the holy four.
4. This was the army of the voice—**the divine Septenary**. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven. These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo), which is:
 - I. The *Adi-Sanat*, the number, for he is One.
 - II. The voice of the Lord *Svâbhâvat*, the numbers, for he is One and Nine.
 - III. The “Formless Square.”And these three enclosed within the ‘O’ [circle] are the sacred four; and the ten are the arupa universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.
6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “Son-suns” are countless. –SD1:30-31

Stanza IV

1. . . . Listen, ye Sons of the Earth, to your instructors—the Sons of the Fire. Learn, there is neither first nor last, for all is one number issued from no number.
2. Learn what we who descend from the Primordial Seven, we who are born from the Primordial Flame, have learnt from our fathers. . . .
3. From the effulgency of light—the ray of the ever-darkness sprung in space the re-awakened energies; the one from the egg, the six, and the five. Then the three, the one, the four, the one, the five—the twice seven the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa, and the force of Divine Man—the sum total. And from the Divine Man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers within the holy four.
4. This was the army of the voice—the divine Septenary. **The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven.** These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo), which is:
 5. “Darkness” the boundless, or the no-number, *Adi-Nidana Svâbhâvat*:—
 - I. The *Adi-Sanat*, the number, for he is One.
 - II. The voice of the Lord *Svâbhâvat*, the numbers, for he is One and Nine.
 - III. The “Formless Square.”And these three enclosed within the ‘O’ [circle] are the sacred four; and the ten are the arupa universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.
6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “Son-suns” are countless. –SD1:30-31

Stanza IV

1. . . . Listen, ye Sons of the Earth, to your instructors—the Sons of the Fire. Learn, there is neither first nor last, for all is one number issued from no number.
2. Learn what we who descend from the Primordial Seven, we who are born from the Primordial Flame, have learnt from our fathers. . . .
3. From the effulgency of light—the ray of the ever-darkness sprung in space the re-awakened energies; the one from the egg, the six, and the five. Then the three, the one, the four, the one, the five—the twice seven the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa, and the force of Divine Man—the sum total. And from the Divine Man emanated the forms, **the sparks**, the sacred animals, and the messengers of the sacred fathers within the holy four.
4. This was the army of the voice—the divine Septenary. **The sparks** of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven. These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo), which is:
 5. “Darkness” the boundless, or the no-number, *Adi-Nidana Svâbhâvat*:—
 - I. The *Adi-Sanat*, the number, for he is One.
 - II. The voice of the Lord *Svâbhâvat*, the numbers, for he is One and Nine.
 - III. The “Formless Square.”And these three enclosed within the ‘O’ [circle] are the sacred four; and the ten are the arupa universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.
6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “Son-suns” are countless. –SD1:30-31

Spark: A scintilla or atom of fire. Fire in its septenary or denary [tenfold] forms exists on all planes, so that we hear of sparks in various senses. Atman is the homogeneous divine spark which radiates in millions of rays, in their aggregate producing the primeval seven. The same idea in more mechanical form is found in Lucretius, who says that all fires come from the one scintilla [that which shines, or quivers with light]. Sparks may be worlds, monads, or even atoms, though the word usually means the jiva within the atom. The divine spark hangs from the flame by the finest thread of fohat and journeys through the seven worlds of maya, passing upwards in its evolutionary course through the animate kingdoms. In man it is the monad in conjunction with the aroma of manas, and is called a jiva; it is that which remains from each personality and hangs by a thread from atman. The personalities are like the sparks that dance on moonlit waves—fleeting reflections of their spiritual prototype.

With the Hebrews, the *elohim*, sparks, and cherubs are the devas, and fires and flames, and the rishis, the rudras and the 49 agnis or fires. In the Chaldean Book of Numbers, the Worker's Hammer strikes sparks from the flint (space), which become worlds. The sparks are the seven wicks of the divine flame. Terrestrial creative and generative fire are created by friction, and this is the analog of the celestial fire latent in, the union of buddhi and manas.

Spark: A scintilla or atom of fire. Fire in its septenary or denary [tenfold] forms exists on all planes, so that we hear of sparks in various senses. Atman is the homogeneous divine spark which radiates in millions of rays, in their aggregate producing the primeval seven. The same idea in more mechanical form is found in Lucretius, who says that all fires come from the one scintilla. **Sparks may be worlds, monads, or even atoms,** though the word usually means the jiva within the atom. The divine spark hangs from the flame by the finest thread of fohat and journeys through the seven worlds of maya, passing upwards in its evolutionary course through the animate kingdoms. In man it is the monad in conjunction with the aroma of manas, and is called a jiva; it is that which remains from each personality and hangs by a thread from atman. The personalities are like the sparks that dance on moonlit waves — fleeting reflections of their spiritual prototype.

With the Hebrews, the elohim, sparks, and cherubs are the devas, and fires and flames, and the rishis, the rudras and the 49 agnis or fires. In the Chaldean Book of Numbers, the Worker's Hammer strikes sparks from the flint (space), which become worlds. The sparks are the seven wicks of the divine flame. Terrestrial creative and generative fire are created by friction, and this is the analog of the celestial fire latent in, the union of buddhi and manas.

Stanza IV

1. . . . Listen, ye Sons of the Earth, to your instructors—the Sons of the Fire. Learn, there is neither first nor last, for all is one number issued from no number.

2. Learn what we who descend from the Primordial Seven, we who are born from the Primordial Flame, have learnt from our fathers. . . .

3. From the effulgency of light—the ray of the ever-darkness sprung in space the re-awakened energies; the one from the egg, the six, and the five. Then the three, the one, the four, the one, the five—the twice seven the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa, and the force of Divine Man—the sum total. And from the Divine Man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers within the holy four.

4. This was the army of the voice—the divine Septenary. **The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven.** These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo), which is:

5. “Darkness” the boundless, or the no-number, *Adi-Nidana Svâbhâvat*:—

I. The *Adi-Sanat*, the number, for he is One.

II. The voice of the Lord *Svâbhâvat*, the numbers, for he is One and Nine.

III. The “Formless Square.”

And these three enclosed within the ‘O’ [circle] are the sacred four; and the ten are the arupa universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.

6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “Son-suns” are countless. –SD1:30-31

Copyrighted Material



TRANSACTIONS
OF THE
BLAVATSKY
LODGE

SECRET DOCTRINE COMMENTARY
STANZAS I-IV

BY
H. P. BLAVATSKY



Copyrighted Material

Q. What is the meaning of the sentence beginning, "The Sparks of the seven, etc."?

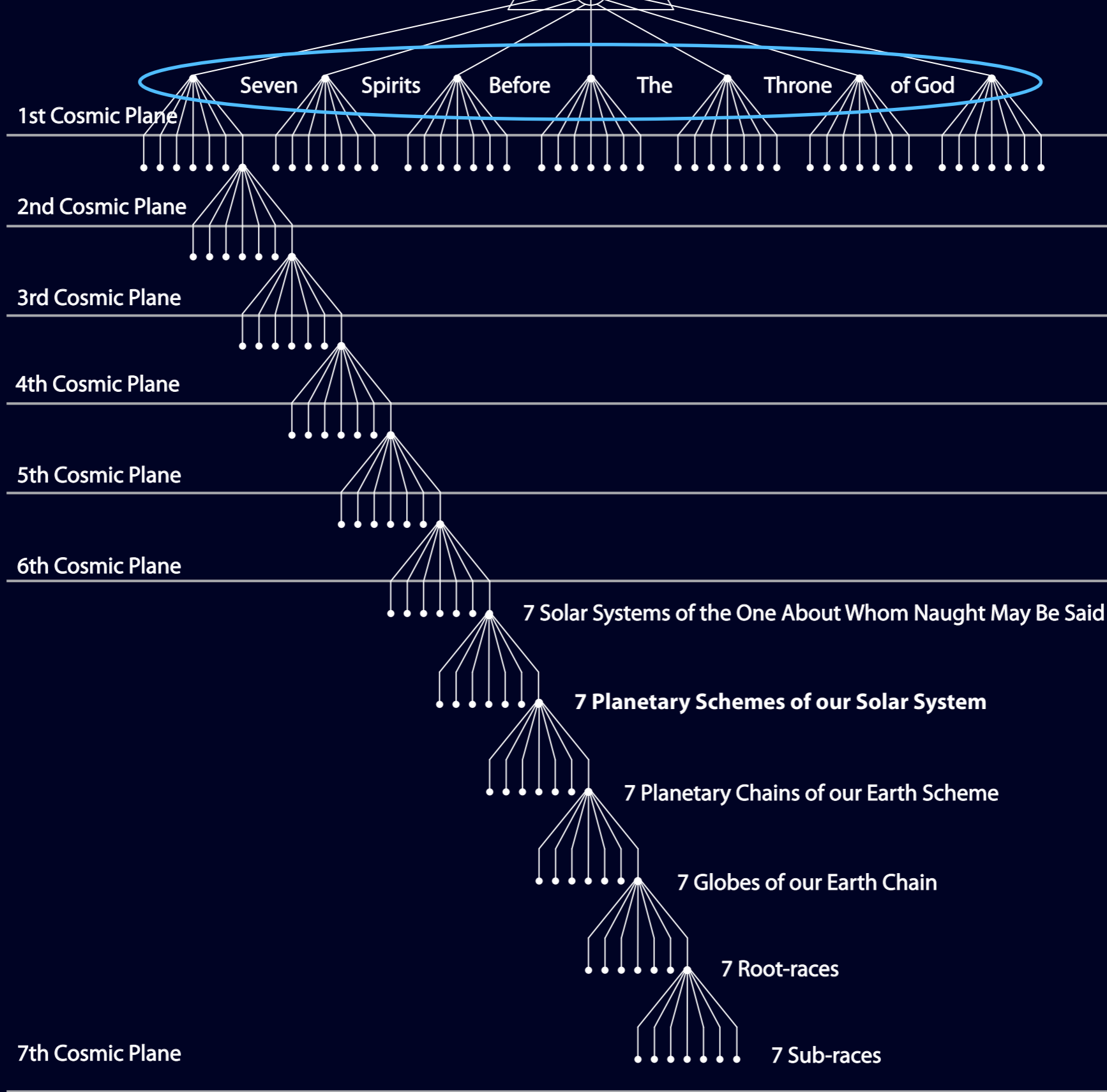
A. The sparks mean the Rays as well to the lower intelligence as to the human sparks or Monads. It relates to the circle and the digits, and is equivalent to saying that the figures 31415 are all subject to the circumference and diameter of the circle. –Transaction's of the Blavatsky Lodge:140-1

Stanza IV

1. . . . Listen, ye Sons of the Earth, to your instructors—the Sons of the Fire. Learn, there is neither first nor last, for all is one number issued from no number.
2. Learn what we who descend from the Primordial Seven, we who are born from the Primordial Flame, have learnt from our fathers. . . .
3. From the effulgency of light—the ray of the ever-darkness sprung in space the re-awakened energies; the one from the egg, the six, and the five. Then the three, the one, the four, the one, the five—the twice seven the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa, and the force of Divine Man—the sum total. And from the Divine Man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers within the holy four.
4. This was the army of the voice—the divine Septenary. The sparks of the seven are subject to, and the servants of, **the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven.** These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo), which is:
 5. “Darkness” the boundless, or the no-number, *Adi-Nidana Svâbhâvat*:—
 - I. The *Adi-Sanat*, the number, for he is One.
 - II. The voice of the Lord *Svâbhâvat*, the numbers, for he is One and Nine.
 - III. The “Formless Square.”And these three enclosed within the ‘O’ [circle] are the sacred four; and the ten are the arupa universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.
6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “Son-suns” are countless. –SD1:30-31

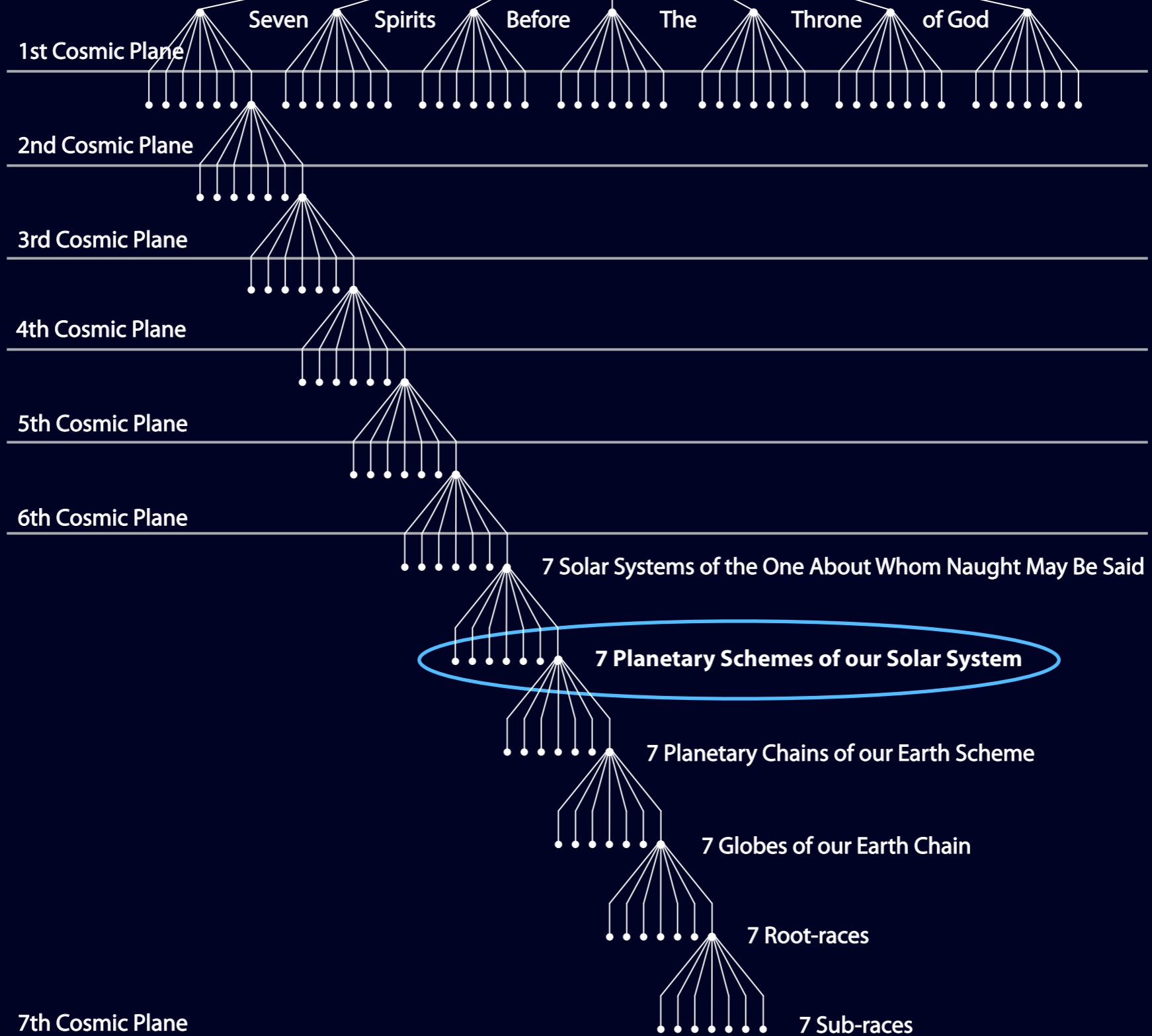
Parabrahm

1st Logos
2nd Logos
3rd Logos

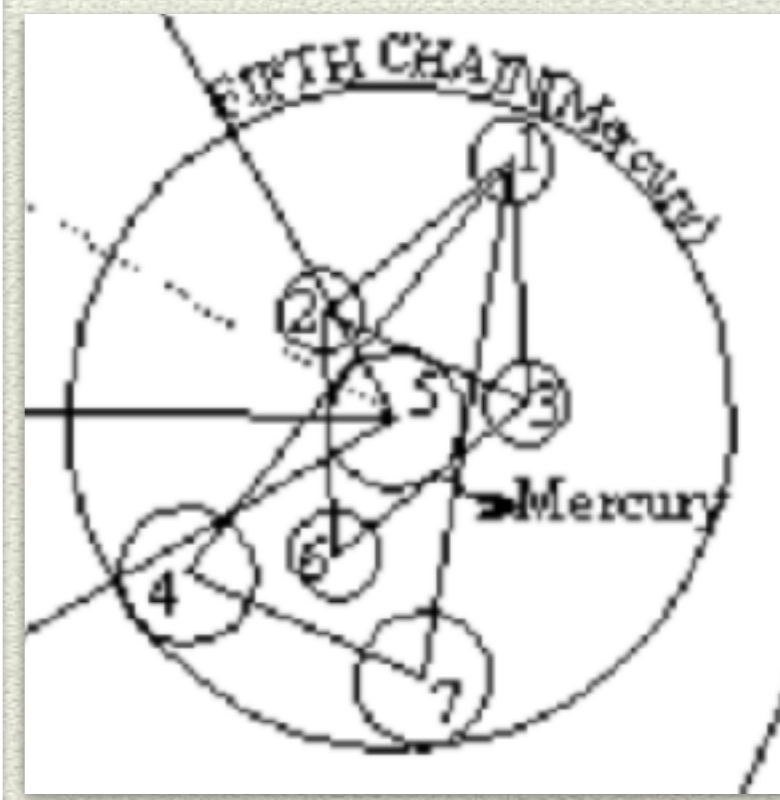
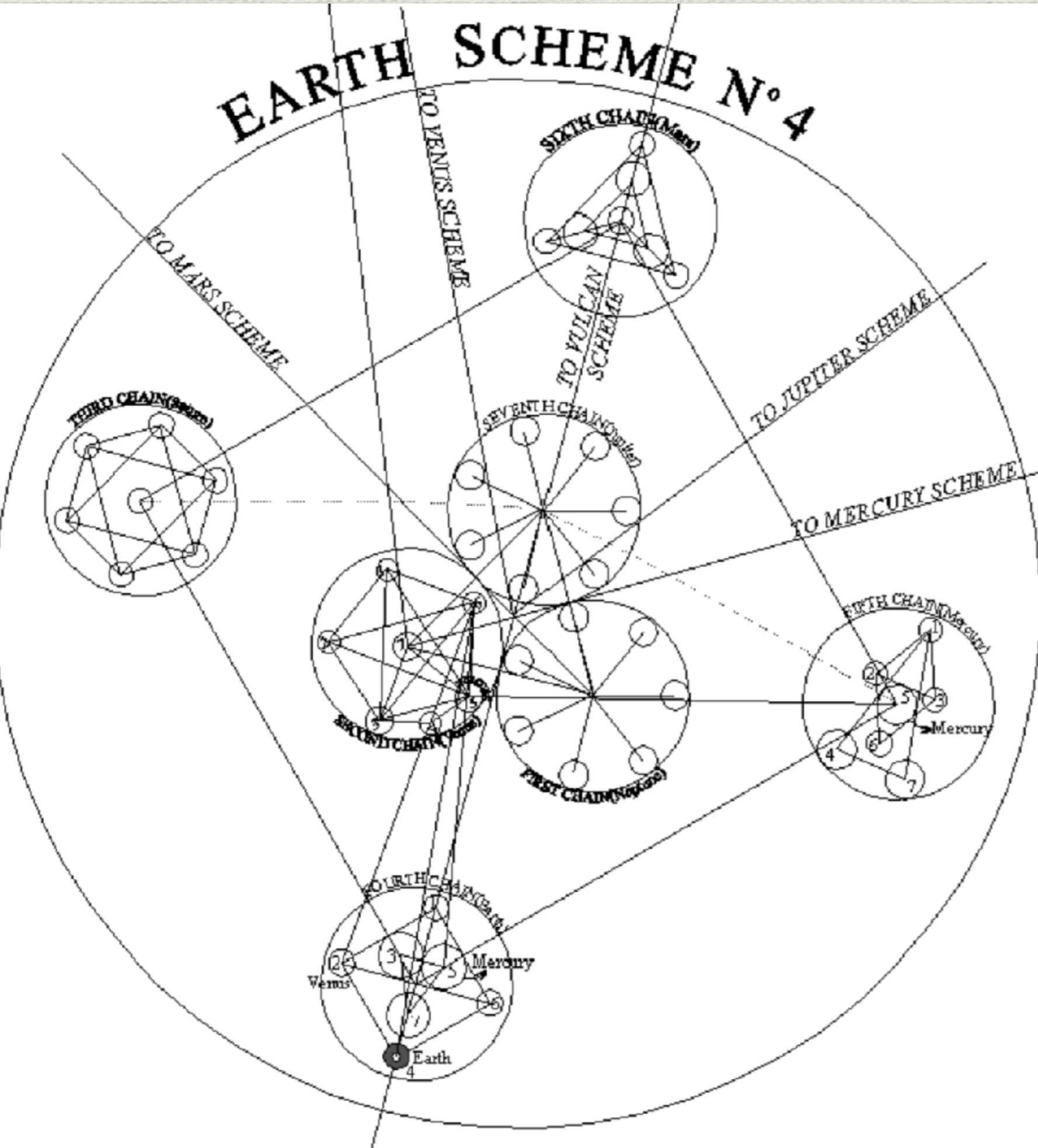


Parabrahm

1st Logos
2nd Logos
3rd Logos



EARTH SCHEME N° 4



He knows that this was brought about by the coming, in bodily Presence, of certain great Entities, and he has learned that these Entities came from the Venusian chain, that They achieved the necessary juncture, undertook the government of the planet, founded the occult Hierarchy, and that—though some remain with the chain—the remainder have returned to Their originating source. This in many ways sums up the totality of the present knowledge. Let us briefly enlarge upon it, correct certain erroneous interpretations, and ascertain one or two new facts. We might tabulate these as follows:

First, it should be borne in mind by the occult student that:

a. This advent signalled the taking of a physical vehicle by the planetary Logos, and was literally the coming of the Avatar.

b. This advent was brought about by a definite systemic alignment which involved:

The Venus scheme of the system.

The Venus chain of the Earth scheme.

The Venus globe of the Earth chain.

c. That the planetary Logos did not come from the Venus scheme but from the Venus chain of His own scheme, the Earth scheme. Owing to systemic alignment logoc kundalini could flow through a certain triangle of which two points were Venus and the Earth. This caused an acceleration of vibration, and enabled the Heavenly Man of our scheme to take a minor initiation, and to set about His preparations for a major initiation. —EA:680-1

Stanza IV

1. . . . Listen, ye Sons of the Earth, to your instructors—the Sons of the Fire. Learn, there is neither first nor last, for all is one number issued from no number.

2. Learn what we who descend from the Primordial Seven, we who are born from the Primordial Flame, have learnt from our fathers. . . .

3. From the effulgency of light—the ray of the ever-darkness sprung in space the re-awakened energies; the one from the egg, the six, and the five. Then the three, the one, the four, the one, the five—the twice seven the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa, and the force of Divine Man—the sum total. And from the Divine Man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers within the holy four.

4. This was the army of the voice—the divine Septenary. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven. These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaoohoo), which is:

5. “Darkness” the boundless, or the no-number, *Adi-Nidana Svâbhâvat*:—

I. The *Adi-Sanat*, the number, for he is One.

II. The voice of the Lord *Svâbhâvat*, the numbers, for he is One and Nine.

III. The “Formless Square.”

And these three enclosed within the ‘O’ [circle] are the sacred four; and the ten are the arupa universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.

6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “Son-suns” are countless. –SD1:30-31

Stanza IV

1. . . . Listen, ye Sons of the Earth, to your instructors— the Sons of the Fire. Learn, there is neither first nor last, for all is one number issued from no number.
2. Learn what we who descend from the Primordial Seven, we who are born from the Primordial Flame, have learnt from our fathers. . . .
3. From the effulgency of light—the ray of the ever-darkness sprung in space the re-awakened energies; the one from the egg, the six, and the five. Then the three, the one, the four, the one, the five—the twice seven the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa, and the force of Divine Man—the sum total. And from the Divine Man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers within the holy four.
4. This was the army of the voice—the divine Septenary. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven. **These “sparks” are called spheres, triangles, cubes, lines, and modellers;** for thus stands the Eternal Nidana—the OI-HA-HOU (the Permutation of Oeaohoo), which is:
 5. “Darkness” the boundless, or the no-number, *Adi-Nidana Svâbhâvat*:—
 - I. The *Adi-Sanat*, the number, for he is One.
 - II. The voice of the Lord *Svâbhâvat*, the numbers, for he is One and Nine.
 - III. The “Formless Square.”And these three enclosed within the ‘O’ [circle] are the sacred four; and the ten are the arupa universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.
6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “ Son-suns ” are countless. –SD1:30-31

These “sparks” are called... spheres, triangles, cubes, lines, and modellers;

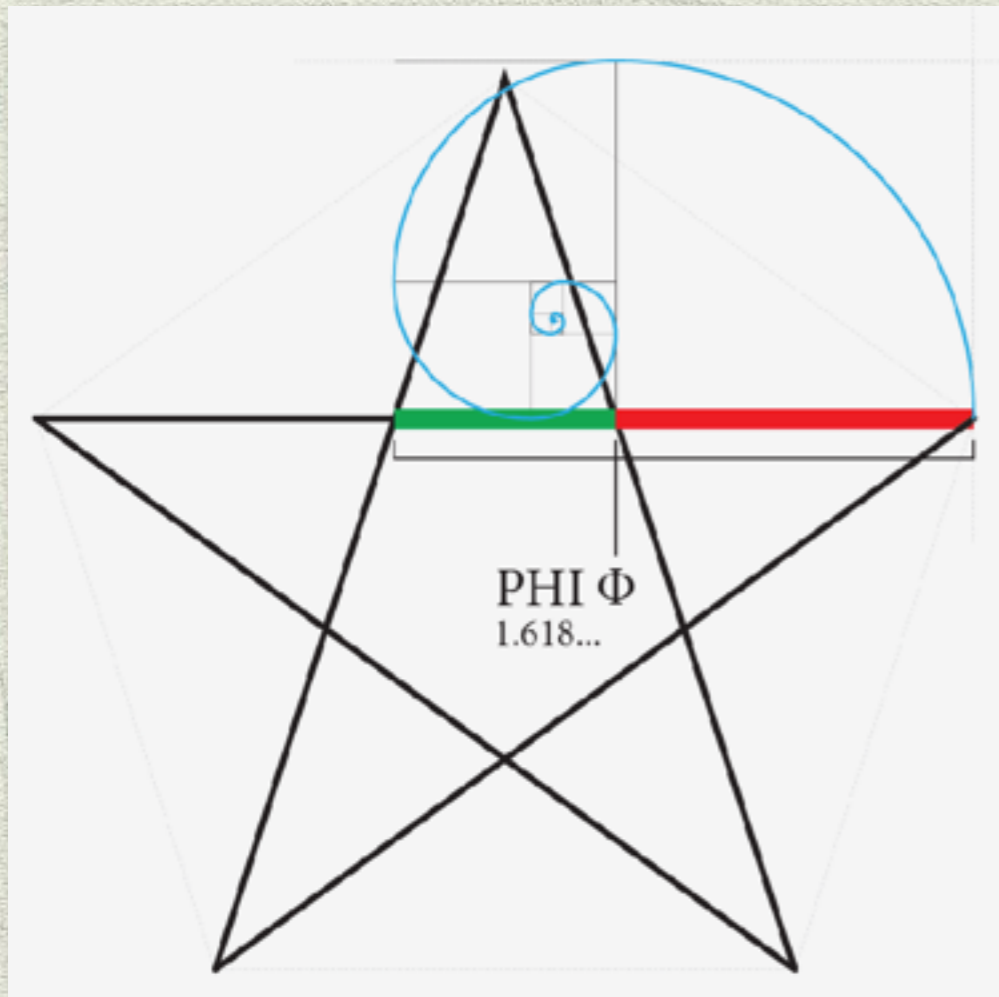
1 3 4 1 5

3. 1 4 1 5

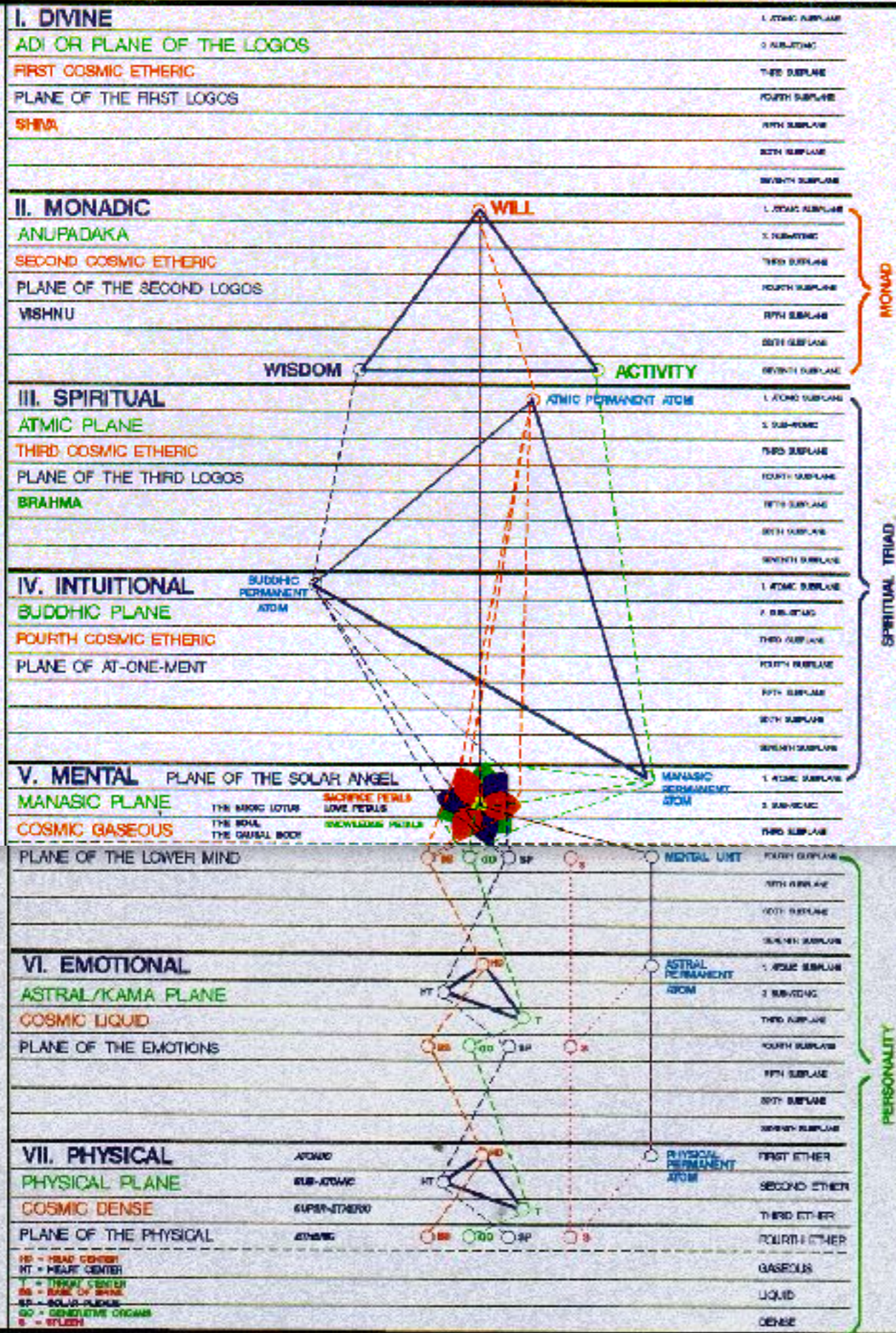
These “sparks” are called... spheres, triangles, cubes, lines, and modellers;

1 3 4 1 5

3. 1 4 1 5



THE SEVEN PLANES AND FORTY-NINE SUB-PLANES OF THE COSMIC PHYSICAL PLANE



1 Spheres

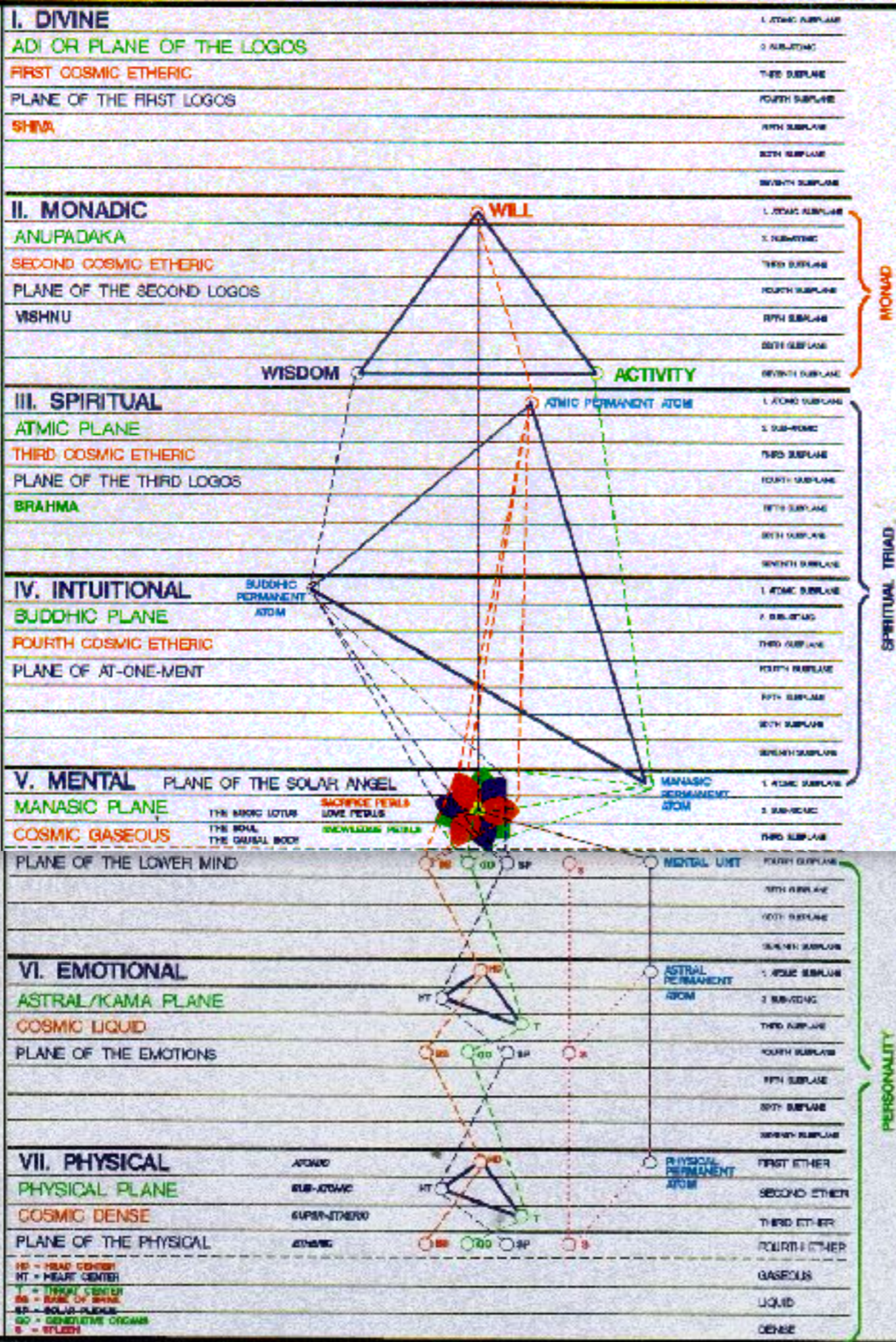
1 Lines

3 Triangles

4 Cubes

5 Modellers

THE SEVEN PLANES AND FORTY-NINE SUB-PLANES OF THE COSMIC PHYSICAL PLANE

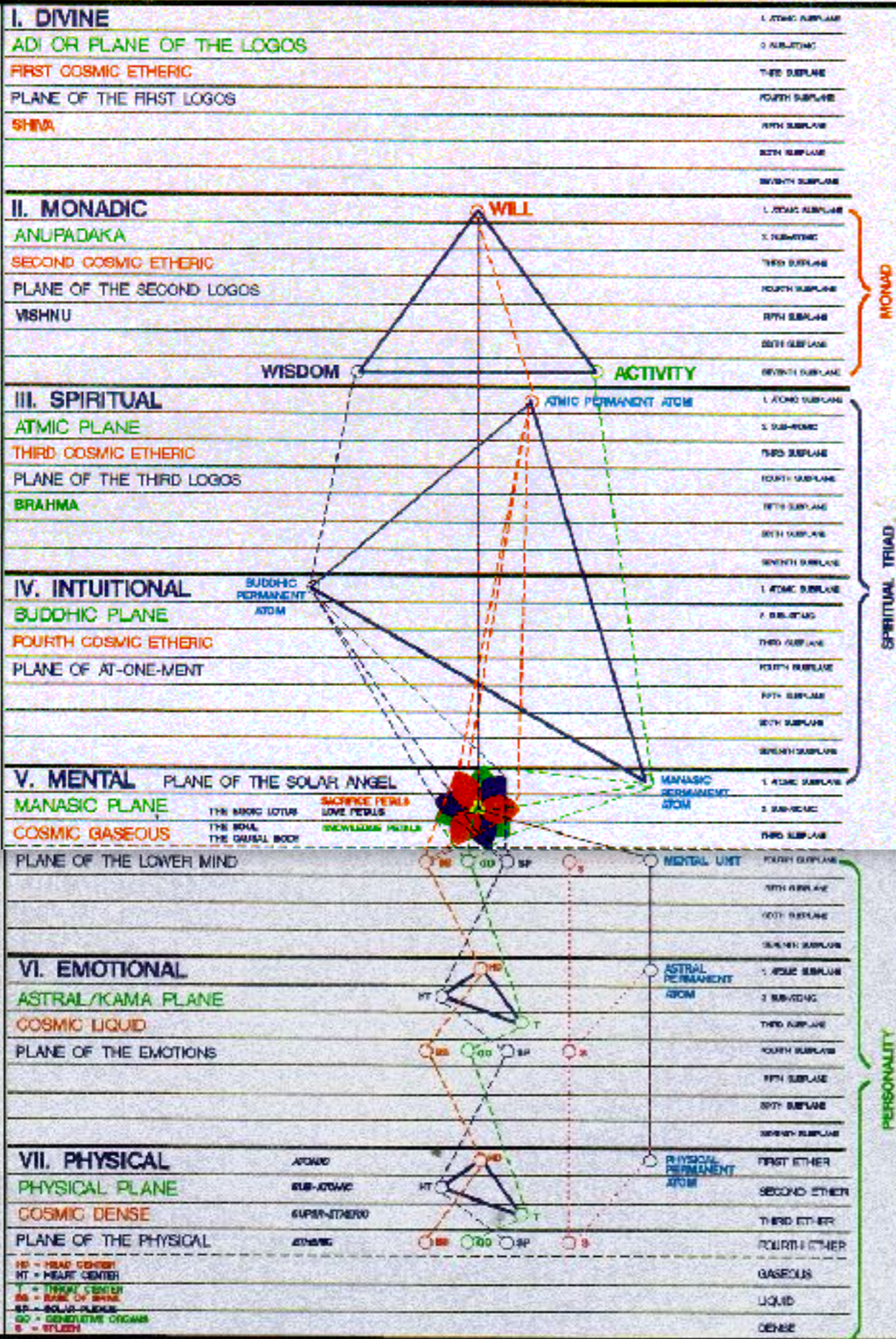


- 1 Spheres Essences
- 1 Lines Flames
- 3 Triangles Builders
- 4 Cubes Elements
- 5 Modellers Numbers

3 1 4 1 5

| | | | | |
|--------------------------------------|--------------------------------------|--------------------------------------|----------------------------|---------------------------------|
| B u i l d e r s | E s s e n c e s | E l e m e n t s | F l a m e s | N u m b e r s |
|--------------------------------------|--------------------------------------|--------------------------------------|----------------------------|---------------------------------|

THE SEVEN PLANES AND FORTY-NINE SUB-PLANES OF THE COSMIC PHYSICAL PLANE

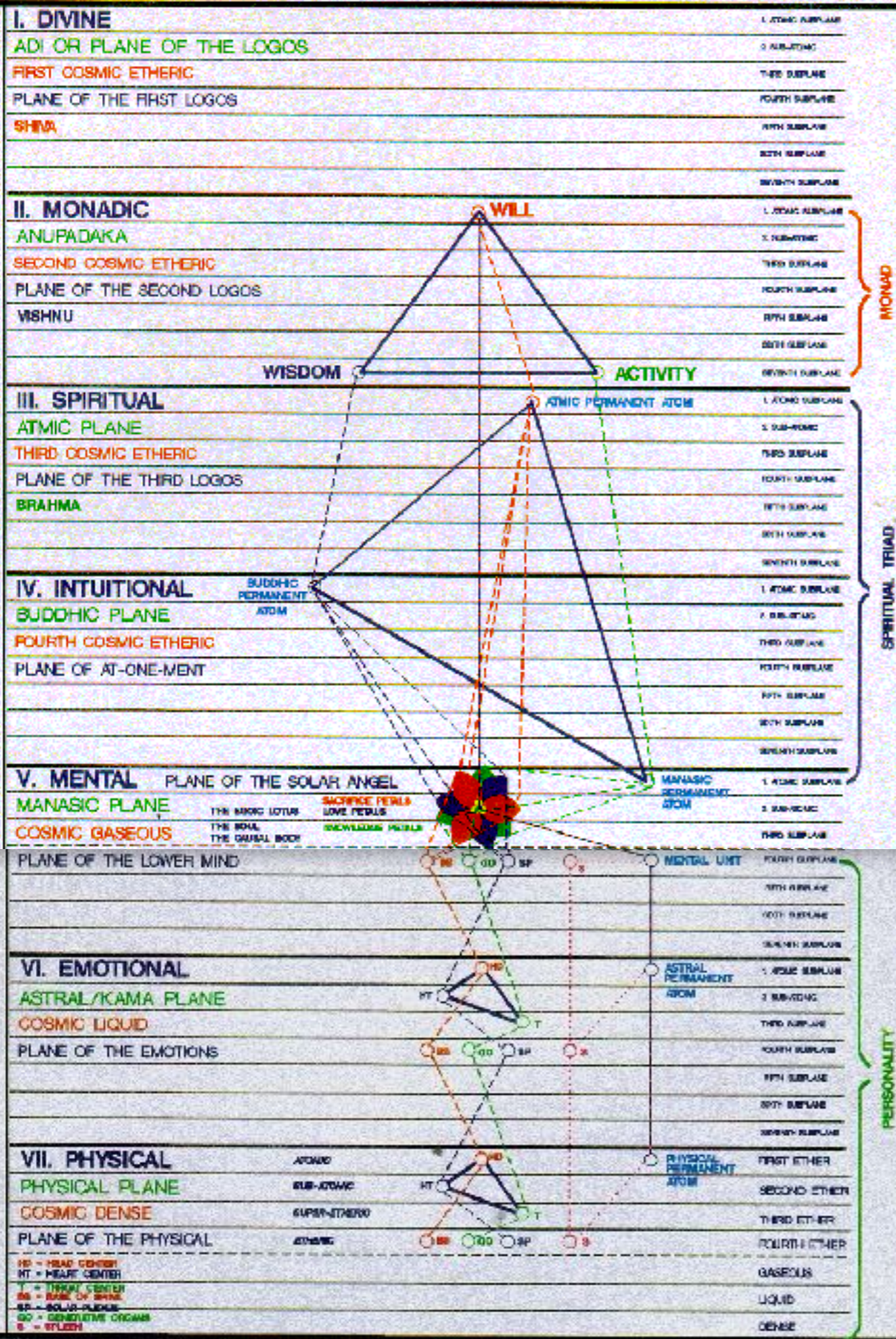


- 1 Spheres Essences
- 1 Lines Flames
- 3 Triangles Builders
- 4 Cubes Elements
- 5 Modellers Numbers

Stanza 4, verse 3

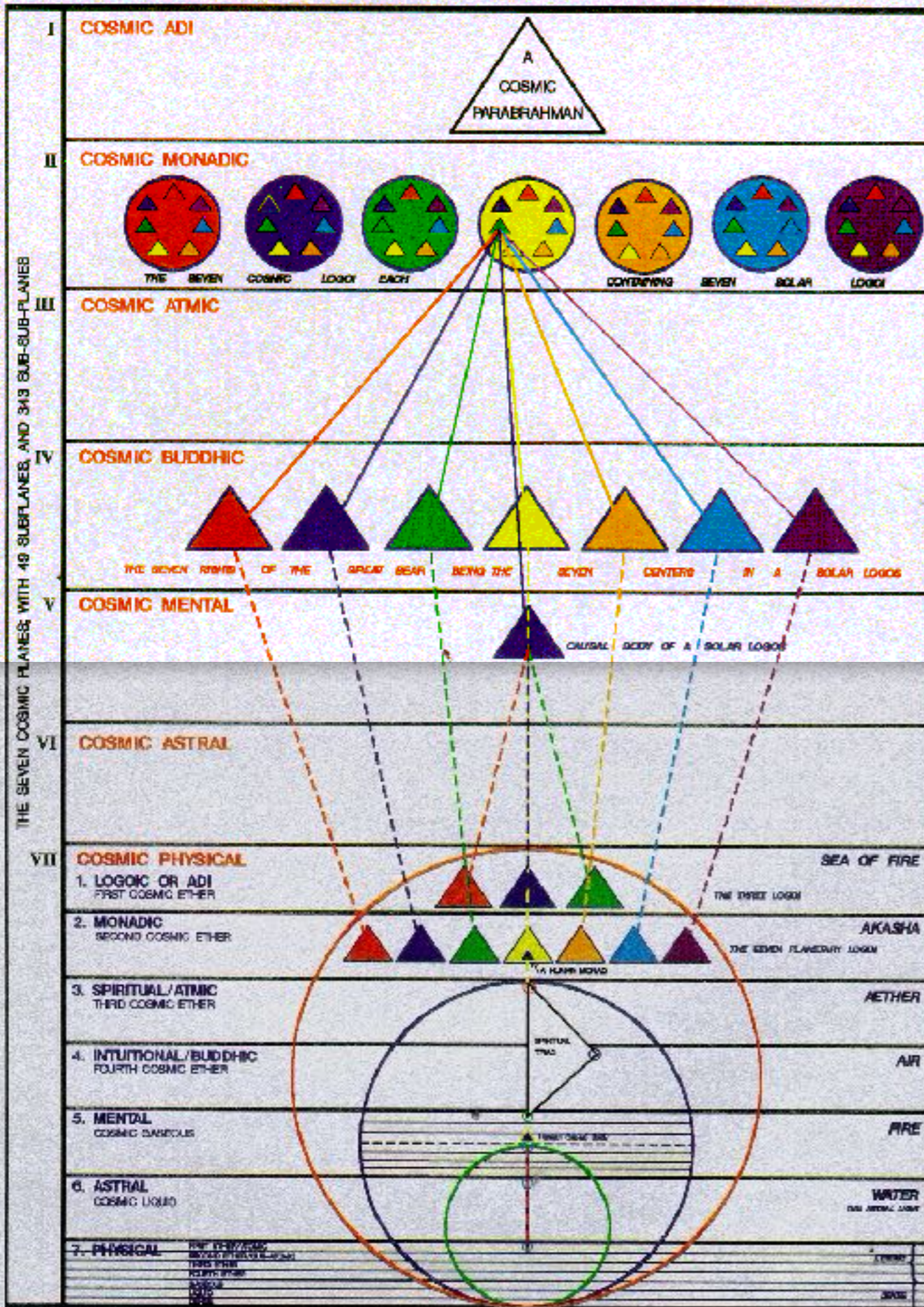
Then the three, the one, the four, the one, the five—the twice seven the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa...

THE SEVEN PLANES AND FORTY-NINE SUB-PLANES OF THE COSMIC PHYSICAL PLANE



- | | | | |
|---|-----------|----------|-------|
| 1 | Spheres | Essences | Arupa |
| 1 | Lines | Flames | |
| 3 | Triangles | Builders | Rupa |
| 4 | Cubes | Elements | |
| 5 | Modellers | Numbers | |

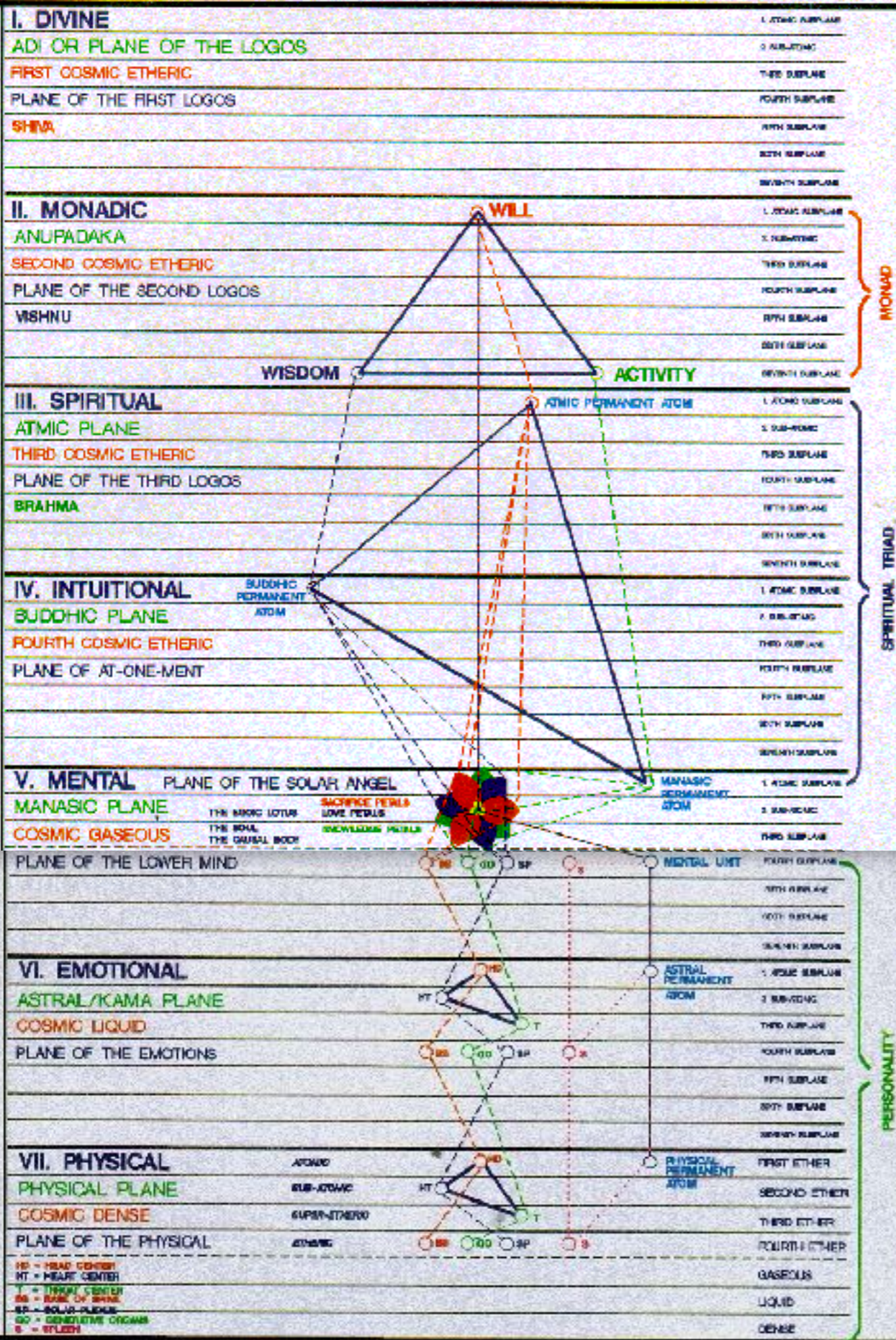
Then the three, the one, the four, the one, the five—the twice seven the sum total. And these are the essences, the flames, the elements, the builders, the numbers, **the arupa, the rupa...**



| | | | |
|---|-----------|----------|-------|
| 1 | Spheres | Essences | Arupa |
| 1 | Lines | Flames | |
| 3 | Triangles | Builders | Rupa |
| 4 | Cubes | Elements | |
| 5 | Modellers | Numbers | |

Then the three, the one, the four, the one, the five—the twice seven the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa...

THE SEVEN PLANES AND FORTY-NINE SUB-PLANES OF THE COSMIC PHYSICAL PLANE



- | | | | |
|---|-----------|----------|-------|
| 1 | Spheres | Essences | Arupa |
| 1 | Lines | Flames | |
| 3 | Triangles | Builders | Rupa |
| 4 | Cubes | Elements | |
| 5 | Modellers | Numbers | |

3 . 1 4 1 5

These "sparks" are called spheres, triangles, cubes, lines, and modellers

Stanza IV

1. . . . Listen, ye Sons of the Earth, to your instructors—the Sons of the Fire. Learn, there is neither first nor last, for all is one number issued from no number.
2. Learn what we who descend from the Primordial Seven, we who are born from the Primordial Flame, have learnt from our fathers. . . .
3. From the effulgency of light—the ray of the ever-darkness sprung in space the re-awakened energies; the one from the egg, the six, and the five. Then the three, the one, the four, the one, the five—the twice seven the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa, and the force of Divine Man—the sum total. And from the Divine Man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers within the holy four.
4. This was the army of the voice—the divine Septenary. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven. These “sparks” are called spheres, triangles, cubes, lines, and modellers; **for thus stands the Eternal Nidana**—the OI-HA-HOU (the Permutation of Oeaoohoo), which is:
 5. “Darkness” the boundless, or the no-number, *Adi-Nidana Svâbhâvat*:—
 - I. The *Adi-Sanat*, the number, for he is One.
 - II. The voice of the Lord *Svâbhâvat*, the numbers, for he is One and Nine.
 - III. The “Formless Square.”And these three enclosed within the ‘O’ [circle] are the sacred four; and the ten are the arupa universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.
6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “Son-suns” are countless. –SD1:30-31

Nidana (Sanskrit) [from *ni* down, into + the verbal root *dā* to bind] That which binds, to earth or to existence, philosophically speaking. Originally meaning bond, rope, halter — that which binds. From this arose the implication of binding cause, or bonds of causation, and hence in Buddhist philosophy it signifies cause of existence, the concatenation of cause and effect.

Nidana is also a title of Brahma, considered as the first cause, being the kosmic living aggregate of vital bonds forming the universe into an organic whole; reproduced through its own internal energies from the preceding manvantara.

4. This was the army of the voice—the divine Septenary. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven. These “sparks” are called spheres, triangles, cubes, lines, and modellers; **for thus stands the Eternal Nidana**—the THE OI-HA-HOU (the Permutation of Oeaoohoo),

Nidana (Sanskrit) [from *ni* down, into + the verbal root *dā* to bind] That which binds, to earth or to existence, philosophically speaking. Originally meaning bond, rope, halter — that which binds. From this arose the implication of binding cause, or bonds of causation, and hence in Buddhist philosophy it signifies cause of existence, the concatenation of cause and effect.

Nidana is also a title of Brahma, considered as the first cause, being **the cosmic living aggregate of vital bonds forming the universe into an organic whole**; reproduced through its own internal energies from the preceding manvantara.

Stanza IV

1. . . . Listen, ye Sons of the Earth, to your instructors—the Sons of the Fire. Learn, there is neither first nor last, for all is one number issued from no number.
2. Learn what we who descend from the Primordial Seven, we who are born from the Primordial Flame, have learnt from our fathers. . . .
3. From the effulgency of light—the ray of the ever-darkness sprung in space the re-awakened energies; the one from the egg, the six, and the five. Then the three, the one, the four, the one, the five—the twice seven the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa, and the force of Divine Man—the sum total. And from the Divine Man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers within the holy four.
4. This was the army of the voice—the divine Septenary. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven. These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the **OI-HA-HOU (the Permutation of Oeaoahoo)**, which is:
 5. “Darkness” the boundless, or the no-number, *Adi-Nidana Svâbhâvat*:—
 - I. The *Adi-Sanat*, the number, for he is One.
 - II. The voice of the Lord *Svâbhâvat*, the numbers, for he is One and Nine.
 - III. The “Formless Square.”And these three enclosed within the ‘O’ [circle] are the sacred four; and the ten are the arupa universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.
6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “Son-suns” are countless. –SD1:30-31

Permutation: The arrangement, especially the linear order, of a set of functions or activities.

Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the **THE OI-HA-HOU (the Permutation of Oeaofoo) (b).***

(a) This Sloka gives again a brief analysis of the Hierarchies of the Dhyan Chohans, called Devas (gods) in India, or the conscious intelligent powers in Nature. To this Hierarchy correspond the actual types into which humanity may be divided; for humanity, as a whole, is in reality a materialized though as yet imperfect expression thereof. The "army of the Voice" is a term closely connected with the mystery of Sound and Speech, as an effect and corollary of the cause — Divine Thought. As beautifully expressed by P. Christian, the learned author of "The History of Magic" and of "L'Homme Rouge des Tuileries," the word spoken by, as well as the name of, every individual largely determine his future fate. Why? Because —

— "When our Soul (mind) creates or evokes a thought, the representative sign of that thought is self-engraved upon the astral fluid, which is the receptacle and, so to say, the mirror of all the manifestations of being.

"The sign expresses the thing: the thing is the (hidden or occult) virtue of the sign.

"To pronounce a word is to evoke a thought, and make it present: the magnetic potency of the human speech is the commencement of every manifestation in the Occult World. To utter a Name is not only to define a Being (an Entity), but to place it under and condemn it through the emission of the Word (Verbum), to the influence of one or more Occult potencies. Things are, for every one of us, that which it (the Word) makes them while naming them. The Word (Verbum) or the speech of every man is, quite unconsciously to himself, a BLESSING or a CURSE; this is why our present ignorance about the properties or attributes of the IDEA as well as about the attributes and properties of MATTER, is often fatal to us.

* The literal signification of the word is, among the Eastern Occultists of the North, **a circular wind, whirlwind;** but in this instance, it is a term to denote **the ceaseless and eternal Cosmic Motion;** or rather the Force that moves it, which Force is tacitly accepted as the Deity but never named. It is the eternal *Karana*, the ever-acting Cause.—

Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the THE OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(b cont) Says the ancient Commentary† to Stanza IV:

*"The Mother is the fiery Fish of Life. She scatters her spawn and the Breath (Motion) heats and quickens it. The grains (of spawn) are soon attracted to each other and form the curds in the Ocean (of Space). The larger lumps coalesce and receive new spawn — in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, law No. * * * comes into operation. Motion (the Breath) becomes the whirlwind and sets them into rotation."‡*

†These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

‡ In a polemical scientific work, "*The Modern Genesis*," the author, the Rev. W. B. Slaughter, criticising the position assumed by the astronomers, asks: — "It is to be regretted that the advocates of this (nebular) theory have not entered more largely into the discussion of it (the beginning of rotation). No one condescends to give us the *rationale* of it. How does the process of cooling and contracting the mass impart to it a rotatory motion?" The question is amply treated in the Addendum. It is not materialistic science that can ever solve it. "Motion is eternal in the unmanifested, and periodical in the manifest," says an Occult teaching. **It is "when heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes the Whirlwind."** A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for physical science, at any rate.

Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the **OI-HA-HOU (the Permutation of Oeaohoo) (b).***

(a) This Sloka gives again a brief analysis of the Hierarchies of the Dhyān Chohans, called Devas (gods) in India, or the conscious intelligent powers in Nature. To this Hierarchy correspond the actual types into which humanity may be divided; for humanity, as a whole, is in reality a materialized though as yet imperfect expression thereof. The "army of the Voice" is a term closely connected with the mystery of Sound and Speech, as an effect and corollary of the cause — Divine Thought. As beautifully expressed by P. Christian, the learned author of "The History of Magic" and of "L'Homme Rouge des Tuileries," the word spoken by, as well as the name of, every individual largely determine his future fate. Why? Because —

— "When our Soul (mind) creates or evokes a thought, the representative sign of that thought is self-engraved upon the astral fluid, which is the receptacle and, so to say, the mirror of all the manifestations of being.

"The sign expresses the thing: the thing is the (hidden or occult) virtue of the sign.

"To pronounce a word is to evoke a thought, and make it present: the magnetic potency of the human speech is the commencement of every manifestation in the Occult World. To utter a Name is not only to define a Being (an Entity), but to place it under and condemn it through the emission of the Word (Verbum), to the influence of one or more Occult potencies. Things are, for every one of us, that which it (the Word) makes them while naming them. The Word (Verbum) or the speech of every man is, quite unconsciously to himself, a BLESSING or a CURSE; this is why our present ignorance about the properties or attributes of the IDEA as well as about the attributes and properties of MATTER, is often fatal to us.

* The literal signification of the word is, among the Eastern Occultists of the North, a circular wind, whirlwind; but in this instance, it is a term to denote the ceaseless and eternal Cosmic Motion; or rather **the Force that moves it, which Force is tacitly accepted as the Deity** but never named. It is the eternal *Karana*, the ever-acting Cause.

Stanza IV

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven (a). These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the THE OI-HA-HOU (the Permutation of Oeaoohoo) (b).

(b cont) Says the ancient Commentary† to Stanza IV:

*"The Mother is the fiery Fish of Life. She scatters her spawn and the Breath (Motion) heats and quickens it. The grains (of spawn) are soon attracted to each other and form the curds in the Ocean (of Space). The larger lumps coalesce and receive new spawn — in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, law No. * * * comes into operation. Motion (the Breath) becomes the whirlwind and sets them into rotation."‡*

†These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

‡ In a polemical scientific work, "*The Modern Genesis*," the author, the Rev. W. B. Slaughter, criticising the position assumed by the astronomers, asks: — "It is to be regretted that the advocates of this (nebular) theory have not entered more largely into the discussion of it (the beginning of rotation). No one condescends to give us the *rationale* of it. How does the process of cooling and contracting the mass impart to it a rotatory motion?" The question is amply treated in the Addendum. It is not materialistic science that can ever solve it. "Motion is eternal in the unmanifested, and periodical in the manifest," says an Occult teaching. **It is "when heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes the Whirlwind."** A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence; unresolvable for physical science, at any rate.

“Oeahoo: ...according to the method of pronunciation the name may be given “as one, three, or even seven syllables by adding an e after the letter o” –SD 1:68

Stanza IV

1. . . . Listen, ye Sons of the Earth, to your instructors—the Sons of the Fire. Learn, there is neither first nor last, for all is one number issued from no number.
2. Learn what we who descend from the Primordial Seven, we who are born from the Primordial Flame, have learnt from our fathers. . . .
3. From the effulgency of light—the ray of the ever-darkness sprung in space the re-awakened energies; the one from the egg, the six, and the five. Then the three, the one, the four, the one, the five—the twice seven the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa, and the force of Divine Man—the sum total. And from the Divine Man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers within the holy four.
4. This was the army of the voice—the divine Septenary. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven. These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the Oeaohoo, which is:
 - I. The *Adi-Sanat*, the number, for he is One.
 - II. The voice of the Lord *Svâbhâvat*, the numbers, for he is One and Nine.
 - III. The “Formless Square.”And these three enclosed within the ‘O’ [circle] are the sacred four; and the ten are the arupa universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.
6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “Son-suns” are countless. –SD1:30-31

Stanza IV

1. . . . Listen, ye Sons of the Earth, to your instructors—the Sons of the Fire. Learn, there is neither first nor last, for all is one number issued from no number.
2. Learn what we who descend from the Primordial Seven, we who are born from the Primordial Flame, have learnt from our fathers. . . .
3. From the effulgency of light—the ray of the ever-darkness sprung in space the re-awakened energies; the one from the egg, the six, and the five. Then the three, the one, the four, the one, the five—the twice seven the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa, and the force of Divine Man—the sum total. And from the Divine Man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers within the holy four.
4. This was the army of the voice—the divine Septenary. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven. These “sparks” are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the Oeaoohoo, which is:
 5. “Darkness” the boundless, or the no-number, *Adi-Nidana Svâbhâvat*:—
 - I. The *Adi-Sanat*, the number, for he is One.
 - II. The voice of the Lord *Svâbhâvat*, the numbers, for he is One and Nine.
 - III. The “Formless Square.”

And these three enclosed within the ○ [circle] are the sacred four; and the ten are the arupa universe. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.

6. Then the second seven, who are the *Lipika*, produced by the three. The rejected son is one. The “Son-suns” are countless.

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, **for he is one and nine.***

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa universe (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(a) "Adi-Sanat," translated literally is the First or "primeval" ancient, which name identifies the Kabalistic "Ancient of Days" and the "Holy Aged" (Sephira and Adam Kadmon) with Brahmâ the Creator, called also Sanat among his other names and titles.

Svâbhâvat is the mystic Essence, the plastic root of physical Nature — "Numbers" when manifested; the Number, in its Unity of Substance, on the highest plane. The name is of Buddhist use and a Synonym for the four-fold Anima Mundi, the Kabalistic "Archetypal World," from whence proceed the "Creative, Formative, and the Material Worlds"; the Scintillæ or Sparks, — the various other worlds contained in the last three. The Worlds are all subject to Rulers or Regents — Rishis and Pitris with the Hindus, Angels with the Jews and Christians, Gods, with the Ancients in general.

*Which makes ten, or the perfect number applied to the "Creator," the name given to the totality of the Creators blended by the Monotheists into One, as the "Elohim," Adam Kadmon or Sephira — the Crown — are the androgyne synthesis of the 10 Sephiroth, who stand for the symbol of the manifested Universe in the popularised Kabala. The esoteric Kabalists, however, following the Eastern Occultists, divide the upper Sephirothal triangle from the rest (or Sephira, Chochmah and Binah), which leaves seven Sephiroth. As for Svâbhâvat, the Orientalists explain the term as meaning the Universal plastic matter diffused through Space, with, perhaps, half an eye to the Ether of Science. But the Occultists identify it with "FATHER-MOTHER" on the mystic plane (vide supra). —SD1:98-9

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, **for he is one and nine.***

III. The “formless square.” (*Arupa*) (b)

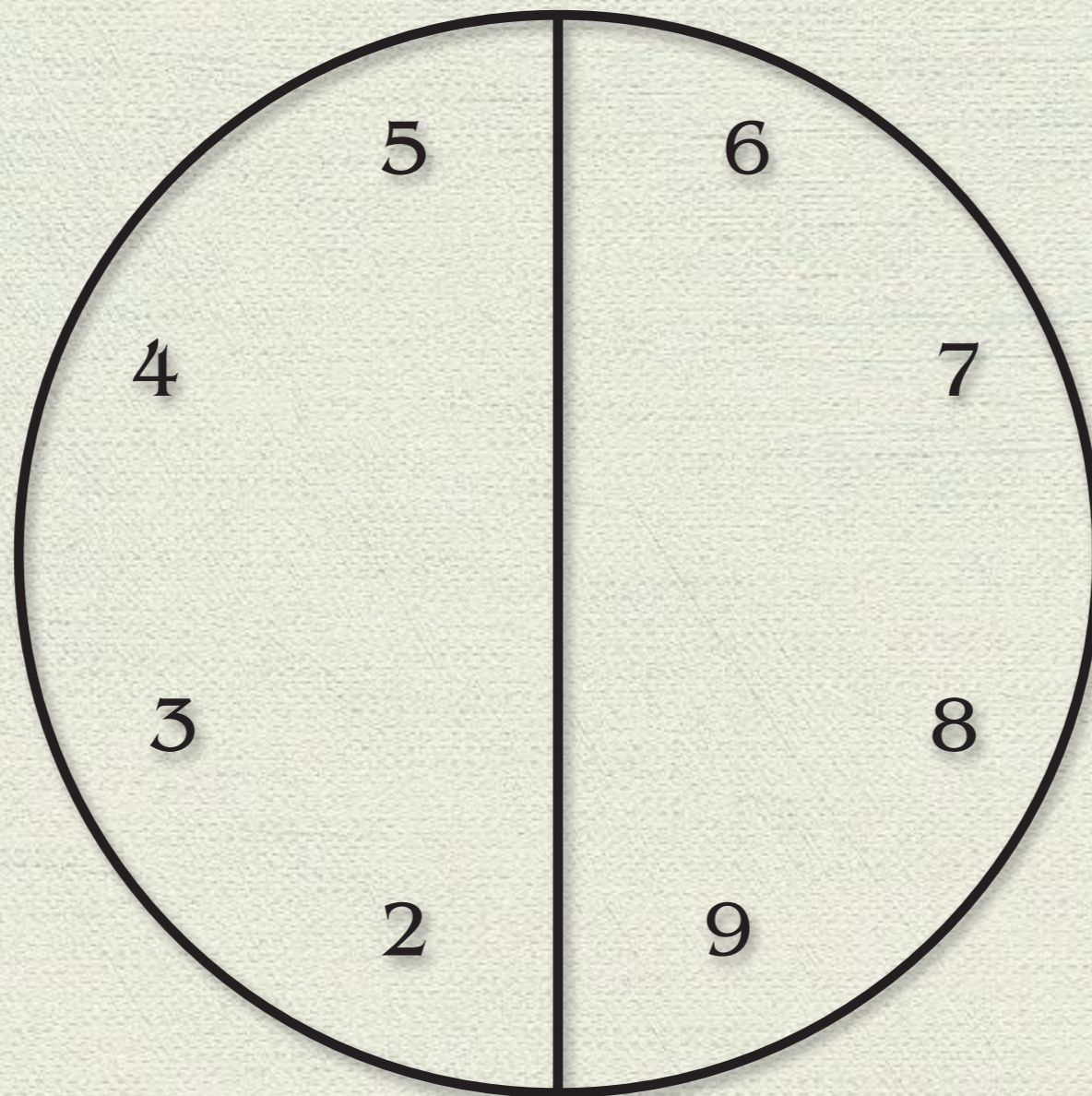
And these three enclosed within the ○ are the sacred four; and the ten are the arupa universe (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(a) "Adi-Sanat," translated literally is the First or "primeval" ancient, which name identifies the Kabalistic "Ancient of Days" and the "Holy Aged" (Sephira and Adam Kadmon) with Brahmâ the Creator, called also Sanat among his other names and titles.

Svâbhâvat is the mystic Essence, the plastic root of physical Nature — "Numbers" when manifested; the Number, in its Unity of Substance, on the highest plane. The name is of Buddhist use and a Synonym for the four-fold Anima Mundi, the Kabalistic "Archetypal World," from whence proceed the "Creative, Formative, and the Material Worlds"; the Scintillæ or Sparks, — the various other worlds contained in the last three. The Worlds are all subject to Rulers or Regents — Rishis and Pitris with the Hindus, Angels with the Jews and Christians, Gods, with the Ancients in general.

***Which makes ten, or the perfect number** applied to the "Creator," the name given to the totality of the Creators blended by the Monotheists into One, as the "Elohim," Adam Kadmon or Sephira — the Crown — are the androgyne synthesis of the 10 Sephiroth, who stand for the symbol of the manifested Universe in the popularised Kabala. The esoteric Kabalists, however, following the Eastern Occultists, divide the upper Sephirothal triangle from the rest (or Sephira, Chochmah and Binah), which leaves seven Sephiroth. As for Svâbhâvat, the Orientalists explain the term as meaning the Universal plastic matter diffused through Space, with, perhaps, half an eye to the Ether of Science. But the Occultists identify it with "FATHER-MOTHER" on the mystic plane. (Vide supra.) –SD1:98-9

He [Ralston Skinner in "*Source of Measures*"] shows these ten Sephiroth or the ten numbers in the following diagram: —



wherein the circle is the naught, its vertical diameter line is the first or primal ONE (the Word or Logos), from which springs the series of the other numbers up to 9, the limit of the digits. The 10 is the first Divine Manifestation containing “every possible power of exact expression of proportion.”

Stanza V


Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the : , (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, **for he is one and nine.***

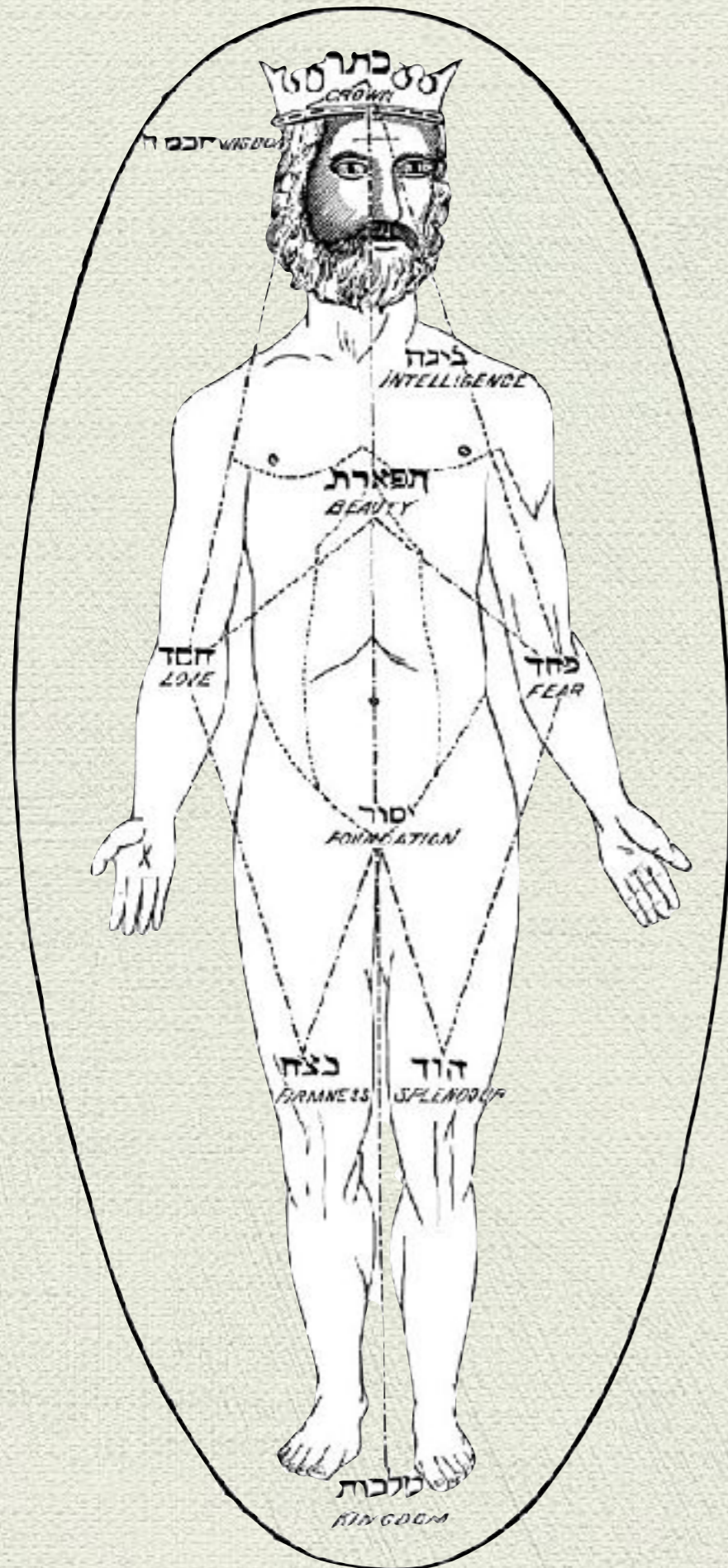
III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the  are the sacred four; and the ten are the arupa universe (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(a) "Adi-Sanat," translated literally is the First or "primeval" ancient, which name identifies the Kabalistic "Ancient of Days" and the "Holy Aged" (Sephira and Adam Kadmon) with Brahmâ the Creator, called also Sanat among his other names and titles.

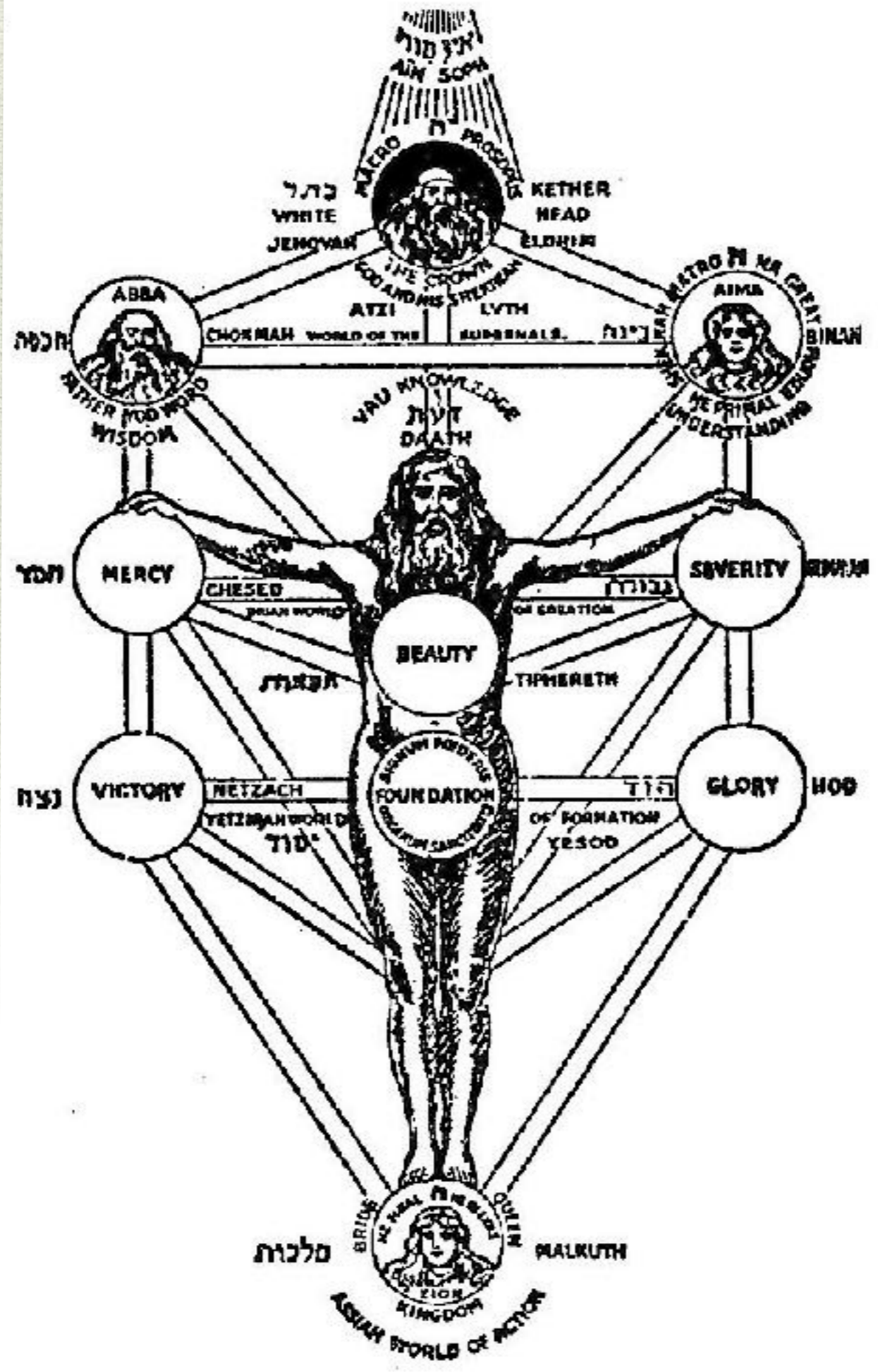
Svâbhâvat is the mystic Essence, the plastic root of physical Nature — "Numbers" when manifested; the Number, in its Unity of Substance, on the highest plane. The name is of Buddhist use and a Synonym for the four-fold Anima Mundi, the Kabalistic "Archetypal World," from whence proceed the "Creative, Formative, and the Material Worlds"; the Scintillæ or Sparks, — the various other worlds contained in the last three. The Worlds are all subject to Rulers or Regents — Rishis and Pitris with the Hindus, Angels with the Jews and Christians, Gods, with the Ancients in general.

*Which makes ten, or the perfect number **applied to the "Creator," the name given to the totality of the Creators blended by the Monotheists into One, as the "Elohim," Adam Kadmon** or Sephira — the Crown — are the androgyne synthesis of the 10 Sephiroth, who stand for the symbol of the manifested Universe in the popularised Kabala. The esoteric Kabalists, however, following the Eastern Occultists, divide the upper Sephirothal triangle from the rest (or Sephira, Chochmah and Binah), which leaves seven Sephiroth. As for Svâbhâvat, the Orientalists explain the term as meaning the Universal plastic matter diffused through Space, with, perhaps, half an eye to the Ether of Science. But the Occultists identify it with "FATHER-MOTHER" on the mystic plane. (Vide supra.) –SD1:98-9



Adam Qadmon (Hebrew) [’ādām mankind + qadmōn to be before, precede] Primordial man, Adam Primus; in the Qabbalah macrocosmic man in contrast to the earthly Adam, the microcosm. Often called the Heavenly Man because symbolically he is the Sephirothal Tree of Life, each of the Sephiroth having its correspondence with a part of the body, the head being Kether (Crown), and the feet standing for Malchuth (Kingdom). ’Adam Qadmon corresponds mystically to the Hindu Purusha: both are generalizing terms used to represent the cosmic Logos or hierarch of their respective hierarchies.

Blavatsky compares ’Adam Qadmon to the first manu, Svayambhuva, “the synthesis of the fourteen Manus”; also to the Greek Prometheus and the divine Pymander of the Hermetica — the power of the thought divine “in its most spiritual aspect” (Isis Unveiled 1:298). -OTG



Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, **for he is one and nine.***

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa universe (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(a) "Adi-Sanat," translated literally is the First or "primeval" ancient, which name identifies the Kabalistic "Ancient of Days" and the "Holy Aged" (Sephira and Adam Kadmon) with Brahmâ the Creator, called also Sanat among his other names and titles.

Svâbhâvat is the mystic Essence, the plastic root of physical Nature — "Numbers" when manifested; the Number, in its Unity of Substance, on the highest plane. The name is of Buddhist use and a Synonym for the four-fold Anima Mundi, the Kabalistic "Archetypal World," from whence proceed the "Creative, Formative, and the Material Worlds"; the Scintillæ or Sparks, — the various other worlds contained in the last three. The Worlds are all subject to Rulers or Regents — Rishis and Pitris with the Hindus, Angels with the Jews and Christians, Gods, with the Ancients in general.

*Which makes ten, or the perfect number applied to the "Creator," the name given to the totality of the Creators blended by the Monotheists into One, as the "Elohim," Adam Kadmon or Sephira — the Crown — are **the androgyne synthesis of the 10 Sephiroth**, who stand for the symbol of the manifested Universe in the popularised Kabala. The esoteric Kabalists, however, following the Eastern Occultists, divide the upper Sephirothal triangle from the rest (or Sephira, Chochmah and Binah), which leaves seven Sephiroth. As for Svâbhâvat, the Orientalists explain the term as meaning the Universal plastic matter diffused through Space, with, perhaps, half an eye to the Ether of Science. But the Occultists identify it with "FATHER-MOTHER" on the mystic plane. (Vide supra.) –SD1:98-9

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, **for he is one and nine.***

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa universe (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(a) "Adi-Sanat," translated literally is the First or "primeval" ancient, which name identifies the Kabalistic "Ancient of Days" and the "Holy Aged" (Sephira and Adam Kadmon) with Brahmâ the Creator, called also Sanat among his other names and titles.

Svâbhâvat is the mystic Essence, the plastic root of physical Nature — "Numbers" when manifested; the Number, in its Unity of Substance, on the highest plane. The name is of Buddhist use and a Synonym for the four-fold Anima Mundi, the Kabalistic "Archetypal World," from whence proceed the "Creative, Formative, and the Material Worlds"; the Scintillæ or Sparks, — the various other worlds contained in the last three. The Worlds are all subject to Rulers or Regents — Rishis and Pitris with the Hindus, Angels with the Jews and Christians, Gods, with the Ancients in general.

*Which makes ten, or the perfect number applied to the "Creator," the name given to the totality of the Creators blended by the Monotheists into One, as the "Elohim," Adam Kadmon or Sephira — the Crown — are the androgyne synthesis of the 10 Sephiroth, who stand for the symbol of the manifested Universe in the popularised Kabala. The esoteric Kabalists, however, following the Eastern Occultists, divide the upper Sephirothal triangle from the rest (or Sephira, Chochmah and Binah), which leaves seven Sephiroth. **As for Svâbhâvat, the Orientalists explain the term as meaning the Universal plastic matter diffused through Space, with, perhaps, half an eye to the Ether of Science. But the Occultists identify it with "FATHER-MOTHER" on the mystic plane. (Vide supra.)** –SD1:98-9

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, *Adi-Nidana Svâbhâvat*, the :○, (*for x, unknown quantity*):

I. The *Adi-Sanat*, the number, for he is one. (a)

II. The voice of the Lord *Svâbhâvat*, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the *arupa* universe (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(a) "*Adi-Sanat*," translated literally is the First or "primeval" ancient, which name identifies the Kabbalistic "Ancient of Days" and the "Holy Aged" (*Sephira* and *Adam Kadmon*) with *Brahmâ* the Creator, called also *Sanat* among his other names and titles. *Svâbhâvat* is the mystic Essence, the plastic root of physical Nature — "Numbers" when manifested; the Number, in its Unity of Substance, on the highest plane. The name is of Buddhist use and a Synonym for the four-fold *Anima Mundi*, the Kabbalistic "Archetypal World," from whence proceed the "Creative, Formative, and the Material Worlds"; the *Scintillæ* or Sparks, — the various other worlds contained in the last three. The Worlds are all subject to Rulers or Regents — *Rishis* and *Pitris* with the Hindus, Angels with the Jews and Christians, Gods, with the Ancients in general.

*Which makes ten, or the perfect number applied to the "Creator," the name given to the totality of the Creators blended by the Monotheists into One, as the "Elohim," *Adam Kadmon* or *Sephira* — the Crown — are the androgyne synthesis of the 10 *Sephiroth*, who stand for the symbol of the manifested Universe in the popularised Kabbala. The esoteric Kabbalists, however, following the Eastern Occultists, divide the upper *Sephirothal* triangle from the rest (or *Sephira*, *Chochmah* and *Binah*), which leaves seven *Sephiroth*. As for *Svâbhâvat*, the Orientalists explain the term as meaning the Universal plastic matter diffused through Space, with, perhaps, half an eye to the Ether of Science. But the Occultists identify it with "FATHER-MOTHER" on the mystic plane. (Vide supra.) –SD1:98-9

Oeaohoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa universe (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.”

(a) "**Adi-Sanat,**" translated literally is the **First** or "**primeval**" ancient, which name identifies the **Kabalistic "Ancient of Days"** and the "**Holy Aged**" (Sephira and Adam Kadmon) with **Brahmâ the Creator, called also Sanat among his other names and titles.** Svâbhâvat is the mystic Essence, the plastic root of physical Nature — "Numbers" when manifested; the Number, in its Unity of Substance, on the highest plane. The name is of Buddhist use and a Synonym for the four-fold Anima Mundi, the Kabalistic "Archetypal World," from whence proceed the "Creative, Formative, and the Material Worlds"; the Scintillæ or Sparks, — the various other worlds contained in the last three. The Worlds are all subject to Rulers or Regents — Rishis and Pitris with the Hindus, Angels with the Jews and Christians, Gods, with the Ancients in general.

*Which makes ten, or the perfect number applied to the "Creator," the name given to the totality of the Creators blended by the Monotheists into One, as the "Elohim," Adam Kadmon or Sephira — the Crown — are the androgyne synthesis of the 10 Sephiroth, who stand for the symbol of the manifested Universe in the popularised Kabala. The esoteric Kabalists, however, following the Eastern Occultists, divide the upper Sephirothal triangle from the rest (or Sephira, Chochmah and Binah), which leaves seven Sephiroth. As for Svâbhâvat, the Orientalists explain the term as meaning the Universal plastic matter diffused through Space, with, perhaps, half an eye to the Ether of Science. But the Occultists identify it with "FATHER-MOTHER" on the mystic plane. (Vide supra.) –SD1:98-9

"**Adi-Sanat**," translated literally is the **First or "primeval" ancient**, which name identifies the Kabalistic "**Ancient of Days**" and the "**Holy Aged**" (**Sephira** and **Adam Kadmon**) with **Brahmâ the Creator**, called also **Sanat** among his other names and titles.

Adi-Sanat

First or "primeval" ancient

Ancient of Days

Holy Aged

Sephira

Adam Kadmon

Brahmâ the Creator

Sanat

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, **for he is one and nine.***

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa universe (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

. Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker.”

(a) "Adi-Sanat," translated literally is the First or "primeval" ancient, which name identifies the Kabalistic "Ancient of Days" and the "Holy Aged" (Sephira and Adam Kadmon) with Brahmâ the Creator, called also Sanat among his other names and titles. **Svâbhâvat is the mystic Essence, the plastic root of physical Nature — "Numbers" when manifested; the Number, in its Unity of Substance, on the highest plane.** The name is of Buddhist use and a Synonym for the four-fold Anima Mundi, the Kabalistic "Archetypal World," from whence proceed the "Creative, Formative, and the Material Worlds"; the Scintillæ or Sparks, — the various other worlds contained in the last three. The Worlds are all subject to Rulers or Regents — Rishis and Pitris with the Hindus, Angels with the Jews and Christians, Gods, with the Ancients in general.

*Which makes ten, or the perfect number applied to the "Creator," the name given to the totality of the Creators blended by the Monotheists into One, as the "Elohim," Adam Kadmon or Sephira — the Crown — are the androgyne synthesis of the 10 Sephiroth, who stand for the symbol of the manifested Universe in the popularised Kabala. The esoteric Kabalists, however, following the Eastern Occultists, divide the upper Sephirothal triangle from the rest (or Sephira, Chochmah and Binah), which leaves seven Sephiroth. As for Svâbhâvat, the Orientalists explain the term as meaning the Universal plastic matter diffused through Space, with, perhaps, half an eye to the Ether of Science. But the Occultists identify it with "FATHER-MOTHER" on the mystic plane. (Vide supra.) –SD1:98-9

Stanza V

Oeahoo, which is:

5. "Darkness" the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, **for he is one and nine.***

III. The "formless square." (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa universe (*subjective, formless*) universe (c). Then come the "sons," the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d)."

(a) "Adi-Sanat," translated literally is the First or "primeval" ancient, which name identifies the Kabalistic "Ancient of Days" and the "Holy Aged" (Sephira and Adam Kadmon) with Brahmâ the Creator, called also Sanat among his other names and titles. Svâbhâvat is the mystic Essence, the plastic root of physical Nature — "Numbers" when manifested; the Number, in its Unity of Substance, on the highest plane. The name is of Buddhist use and a Synonym for **the four-fold Anima Mundi, the Kabalistic "Archetypal World,"** from whence proceed the "Creative, Formative, and the Material Worlds"; the Scintillæ or Sparks, — the various other worlds contained in the last three. The Worlds are all subject to Rulers or Regents — Rishis and Pitris with the Hindus, Angels with the Jews and Christians, Gods, with the Ancients in general.

*Which makes ten, or the perfect number applied to the "Creator," the name given to the totality of the Creators blended by the Monotheists into One, as the "Elohim," Adam Kadmon or Sephira — the Crown — are the androgyne synthesis of the 10 Sephiroth, who stand for the symbol of the manifested Universe in the popularised Kabala. The esoteric Kabalists, however, following the Eastern Occultists, divide the upper Sephirothal triangle from the rest (or Sephira, Chochmah and Binah), which leaves seven Sephiroth. As for Svâbhâvat, the Orientalists explain the term as meaning the Universal plastic matter diffused through Space, with, perhaps, half an eye to the Ether of Science. But the Occultists identify it with "FATHER-MOTHER" on the mystic plane. (Vide supra.) –SD1:98-9

Anima Mundi (Latin) World-soul, world-mother; the divine-spiritual-astral-physical source of emanations, the cosmic generative and animating principle of all beings, the creative Third Logos in its female aspect. In its highest and intermediate portions, it corresponds to the alaya of Northern Buddhism and hence to akasa. Identified variously with Isis, Sefhira, Sophia, the Holy Ghost, mahat, mulaprakriti, etc., but used in a hazy and often materializing sense, so that it cannot be accurately regarded as a synonym for any one of these. “It is in a sense the ‘seven-skinned mother’ of the stanzas in the *Secret Doctrine*, the essence of seven planes of sentience, consciousness and differentiation, moral and physical. In its highest aspect it is *Nirvana*, in its lowest Astral Light. It was feminine with the Gnostics, the early Christians and the Nazarenes; bisexual with other sects, who considered it only in its four lower planes. Of igneous, ethereal nature in the objective world of form (and then ether), and divine and spiritual in its three higher planes. When it is said that every human soul was born by detaching itself from the *Anima Mundi*, it means, esoterically, that our higher Egos are of an essence identical with *It*, which is a radiation of the ever unknown Universal Absolute” (TG 22-3).

Theosophically, anima mundi may be regarded as a synonym of different other words, rather than as indicative of any definite entity or principle apart from others. The higher human egos or manasaputras are essentially identical with the higher portions of anima mundi; and similarly the various life-atoms in the lower spheres may be considered as in essence identical with the lower portions of the anima mundi. It is in short the life-consciousness-essence of the universe from the divine to the physical. -TG

Anima Mundi (Latin) World-soul, world-mother; the **divine-spiritual-astral-physical source of emanations**, the cosmic generative and animating principle of all beings, the creative Third Logos in its female aspect. In its highest and intermediate portions, it corresponds to the alaya of Northern Buddhism and hence to akasa. Identified variously with Isis, Sefhira, Sophia, the Holy Ghost, mahat, mulaprakriti, etc., but used in a hazy and often materializing sense, so that it cannot be accurately regarded as a synonym for any one of these. “It is in a sense the ‘seven-skinned mother’ of the stanzas in the *Secret Doctrine*, the essence of seven planes of sentience, consciousness and differentiation, moral and physical. In its highest aspect it is *Nirvana*, in its lowest Astral Light. It was feminine with the Gnostics, the early Christians and the Nazarenes; bisexual with other sects, who considered it only in its four lower planes. Of igneous, ethereal nature in the objective world of form (and then ether), and divine and spiritual in its three higher planes. When it is said that every human soul was born by detaching itself from the *Anima Mundi*, it means, esoterically, that our higher Egos are of an essence identical with *It*, which is a radiation of the ever unknown Universal Absolute” (TG 22-3).

Theosophically, anima mundi may be regarded as a synonym of different other words, rather than as indicative of any definite entity or principle apart from others. The higher human egos or manasaputras are essentially identical with the higher portions of anima mundi; and similarly the various life-atoms in the lower spheres may be considered as in essence identical with the lower portions of the anima mundi. It is in short the life-consciousness-essence of the universe from the divine to the physical. –TG

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, **for he is one and nine.***

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa universe (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(a) "Adi-Sanat," translated literally is the First or "primeval" ancient, which name identifies the Kabalistic "Ancient of Days" and the "Holy Aged" (Sephira and Adam Kadmon) with Brahmâ the Creator, called also Sanat among his other names and titles. Svâbhâvat is the mystic Essence, the plastic root of physical Nature — "Numbers" when manifested; the Number, in its Unity of Substance, on the highest plane. The name is of Buddhist use and a Synonym for the four-fold Anima Mundi, the Kabalistic "Archetypal World," from whence proceed the "**Creative, Formative, and the Material Worlds**"; the **Scintillæ or Sparks, — the various other worlds contained in the last three.** The Worlds are all subject to Rulers or Regents — Rishis and Pitris with the Hindus, Angels with the Jews and Christians, Gods, with the Ancients in general.

*Which makes ten, or the perfect number applied to the "Creator," the name given to the totality of the Creators blended by the Monotheists into One, as the "Elohim," Adam Kadmon or Sephira — the Crown — are the androgyne synthesis of the 10 Sephiroth, who stand for the symbol of the manifested Universe in the popularised Kabala. The esoteric Kabalists, however, following the Eastern Occultists, divide the upper Sephirothal triangle from the rest (or Sephira, Chochmah and Binah), which leaves seven Sephiroth. As for Svâbhâvat, the Orientalists explain the term as meaning the Universal plastic matter diffused through Space, with, perhaps, half an eye to the Ether of Science. But the Occultists identify it with "FATHER-MOTHER" on the mystic plane. (Vide supra.) –SD1:98-9

The Scintillas are the “Souls,” and these Souls appear in the three-fold form of Monads (units), atoms and gods — according to our teaching. “Every atom becomes a visible complex unit (a molecule), and once attracted into the sphere of terrestrial activity, the Monadic Essence, passing through the mineral, vegetable, and animal kingdoms, becomes man.” –Fundamentals of the Esoteric Philosophy:40

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, **for he is one and nine.***

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa universe (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(a) "Adi-Sanat," translated literally is the First or "primeval" ancient, which name identifies the Kabalistic "Ancient of Days" and the "Holy Aged" (Sephira and Adam Kadmon) with Brahmâ the Creator, called also Sanat among his other names and titles. Svâbhâvat is the mystic Essence, the plastic root of physical Nature — "Numbers" when manifested; the Number, in its Unity of Substance, on the highest plane. The name is of Buddhist use and a Synonym for the four-fold Anima Mundi, the Kabalistic "Archetypal World," from whence proceed the "Creative, Formative, and the Material Worlds"; the Scintillæ or Sparks, — the various other worlds contained in the last three. **The Worlds are all subject to Rulers or Regents — Rishis and Pitris with the Hindus, Angels with the Jews and Christians, Gods, with the Ancients in general.**

*Which makes ten, or the perfect number applied to the "Creator," the name given to the totality of the Creators blended by the Monotheists into One, as the "Elohim," Adam Kadmon or Sephira — the Crown — are the androgyne synthesis of the 10 Sephiroth, who stand for the symbol of the manifested Universe in the popularised Kabala. The esoteric Kabalists, however, following the Eastern Occultists, divide the upper Sephirothal triangle from the rest (or Sephira, Chochmah and Binah), which leaves seven Sephiroth. As for Svâbhâvat, the Orientalists explain the term as meaning the Universal plastic matter diffused through Space, with, perhaps, half an eye to the Ether of Science. But the Occultists identify it with "FATHER-MOTHER" on the mystic plane. (Vide supra.) –SD1:98-9

World: Frequently used to signify various facts of nature: a cosmic plane or subplane, a cosmic sphere, or less accurately an entire cosmic hierarchy. Hence it is common to speak of superior and inferior worlds, or worlds of spirit and of matter, which are not separated from each other; for the worlds of spirit or the superior worlds are the origins of the lower or inferior worlds, as these latter are in the course of cosmic emanation unfolded from cosmic space.

A division is generally made between the superior (arupa or formless) worlds and the inferior (rupa or form) worlds, the latter situated on the four lower planes of the septenary hierarchy. These are also referred to as the noumenal and phenomenal, unmanifested and manifested, “the worlds of *Idea* and the worlds of *Matter*. ‘As above, so below,’ states the Hermetic philosophy. This lower world is formed on its prototype — the higher world; and ‘everything in the lower is but an image (a reflection) of the higher.’ (*Zohar*, ii, fol. 20 A.)” –OTG

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa universe (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(b) ○ This means that the "Boundless Circle" (Zero) becomes a figure or number, only when one of the nine figures precedes it, and thus manifests its value and potency, the Word or Logos in union with VOICE and Spirit* (the expression and source of Consciousness) standing for the nine figures and thus forming, with the Cypher, the Decade which contains in itself all the Universe. The triad forms within the circle the Tetraktis or Sacred Four, the Square within the Circle being the most potent of all the magical figures.

*"In union with the Spirit and the Voice," referring to the Abstract Thought and concrete Voice, or the manifestation thereof, the effect of the Cause.

Adam Kadmon or Tetragrammaton is the Logos in the Kabala; therefore this triad answers in the latter to the highest triangle of Kether, Chochmah and Binah, the last a female potency and at the same time the male Jehovah, as partaking of the nature of Chochmah, or the male Wisdom. –SD1:99

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa universe (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(b) ○ This means that the "Boundless Circle" (Zero) becomes a figure or number, only when one of the nine figures precedes it, and thus manifests its value and potency, the Word or Logos in union with VOICE and Spirit* i(the expression and source of Consciousness) standing for the nine figures and thus forming, with the Cypher, the Decade which contains in itself all the Universe. The triad forms within the circle the Tetraktis or Sacred Four, the Square within the Circle being the most potent of all the magical figures.

*"In union with the Spirit and the Voice," referring to the Abstract Thought and concrete Voice, or the manifestation thereof, the effect of the Cause. Adam Kadmon or Tetragrammaton is the Logos in the Kabala; therefore this triad answers in the latter to the highest triangle of Kether, Chochmah and Binah, the last a female potency and at the same time the male Jehovah, as partaking of the nature of Chochmah, or the male Wisdom. -SD1:99

Stanza V

Oeahoo, which is:

5. "Darkness" the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The "formless square." (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the "sons," the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d)."

(b) ○ This means that the "Boundless Circle" (Zero) becomes a figure or number, only when one of the nine figures precedes it, and thus manifests its value and potency, the Word or Logos in union with VOICE and Spirit* (the expression and source of Consciousness) standing for the nine figures and thus forming, with the Cypher, the Decade which contains in itself all the Universe. The triad forms within the circle the Tetraktis or Sacred Four, the Square within the Circle being the most potent of all the magical figures.

*"In union with the Spirit and the Voice," referring to the Abstract Thought and concrete Voice, or the manifestation thereof, the effect of the Cause. Adam Kadmon or Tetragrammaton is the Logos in the Kabala; therefore this triad answers in the latter to the highest triangle of Kether, Chochmah and Binah, the last a female potency and at the same time the male Jehovah, as partaking of the nature of Chochmah, or the male Wisdom. -SD1:99

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, *Adi-Nidana Svâbhâvat*, the :○, (*for x, unknown quantity*):

I. The *Adi-Sanat*, the number, for he is one. (a)

II. The voice of the Lord *Svâbhâvat*, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the *arupa* (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(b) ○ This means that the "Boundless Circle" (Zero) becomes a figure or number, only when one of the nine figures precedes it, and thus manifests its value and potency, the Word or Logos in union with VOICE and Spirit* (the expression and source of Consciousness) standing for the nine figures and thus forming, with the Cypher, the Decade which contains in itself all the Universe. The triad forms within the circle the Tetraktis or Sacred Four, the Square within the Circle being the most potent of all the magical figures.

*"In union with the Spirit and the Voice," referring to the Abstract Thought and concrete Voice, or the manifestation thereof, the effect of the Cause. Adam Kadmon or Tetragrammaton is the Logos in the Kabala; therefore this triad answers in the latter to the highest triangle of Kether, Chochmah and Binah, the last a female potency and at the same time the male Jehovah, as partaking of the nature of Chochmah, or the male Wisdom. -SD1:99

Stanza V

Oeahoo, which is:

5. **“Darkness” the boundless, or the no-number,** Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(b) ○ This means that the "Boundless Circle" (Zero) becomes a figure or number, only when one of the nine figures precedes it, and thus manifests its value and potency, the Word or Logos in union with VOICE and Spirit* (the expression and source of Consciousness) standing for the nine figures and thus forming, with the Cypher, the Decade which contains in itself all the Universe. The triad forms within the circle the Tetraktis or Sacred Four, the Square within the Circle being the most potent of all the magical figures.

*"In union with the Spirit and the Voice," referring to the Abstract Thought and concrete Voice, or the manifestation thereof, the effect of the Cause. Adam Kadmon or Tetragrammaton is the Logos in the Kabala; therefore this triad answers in the latter to the highest triangle of Kether, Chochmah and Binah, the last a female potency and at the same time the male Jehovah, as partaking of the nature of Chochmah, or the male Wisdom. -SD1:99

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, *Adi-Nidana Svâbhâvat*, the :○, (*for x, unknown quantity*):

I. The *Adi-Sanat*, the number, for he is one. (a)

II. The voice of the Lord *Svâbhâvat*, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the *arupa* (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(b) ○ This means that the "Boundless Circle" (Zero) becomes a figure or number, only when one of the nine figures precedes it, and thus manifests its value and potency, the Word or Logos in union with VOICE and Spirit* (the expression and source of Consciousness) standing for the nine figures and thus forming, with the Cypher, the Decade which contains in itself all the Universe. The triad forms within the circle the Tetraktis or Sacred Four, the Square within the Circle being the most potent of all the magical figures.

*"In union with the Spirit and the Voice," referring to the Abstract Thought and concrete Voice, or the manifestation thereof, the effect of the Cause. Adam Kadmon or Tetragrammaton is the Logos in the Kabala; therefore this triad answers in the latter to the highest triangle of Kether, Chochmah and Binah, the last a female potency and at the same time the male Jehovah, as partaking of the nature of Chochmah, or the male Wisdom. -SD1:99

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(b) ○ This means that the "Boundless Circle" (Zero) becomes a figure or number, only when one of the nine figures precedes it, and thus manifests its value and potency, **the Word or Logos in union with VOICE and Spirit*** (the expression and source of Consciousness) standing for the nine figures and thus forming, with the Cypher, the Decade which contains in itself all the Universe. The triad forms within the circle the Tetraktis or Sacred Four, the Square within the Circle being the most potent of all the magical figures.

*"In union with the Spirit and the Voice," referring to **the Abstract Thought and concrete Voice**, or the manifestation thereof, the effect of the Cause. Adam Kadmon or Tetragrammaton is the Logos in the Kabala; therefore this triad answers in the latter to the highest triangle of Kether, Chochmah and Binah, the last a female potency and at the same time the male Jehovah, as partaking of the nature of Chochmah, or the male Wisdom. -SD1:98-9

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(b) ○ This means that the "Boundless Circle" (Zero) becomes a figure or number, only when one of the nine figures precedes it, and thus manifests its value and potency, the Word or Logos in union with VOICE and Spirit* (**the expression and source of Consciousness**) standing for the nine figures and thus forming, with the Cypher, the Decade which contains in itself all the Universe. The triad forms within the circle the Tetraktis or Sacred Four, the Square within the Circle being the most potent of all the magical figures.

*"In union with the Spirit and the Voice," referring to the Abstract Thought and **concrete Voice**, or the manifestation thereof, the effect of the Cause. Adam Kadmon or Tetragrammaton is the Logos in the Kabala; therefore this triad answers in the latter to the highest triangle of Kether, Chochmah and Binah, the last a female potency and at the same time the male Jehovah, as partaking of the nature of Chochmah, or the male Wisdom. -SD1:99

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(b) ○ This means that the "Boundless Circle" (Zero) becomes a figure or number, only when one of the nine figures precedes it, and thus manifests its value and potency, the Word or Logos in union with VOICE and Spirit* (the expression and source of Consciousness) **standing for the nine figures** and thus forming, with the Cypher, the Decade which contains in itself all the Universe. The triad forms within the circle the Tetraktis or Sacred Four, the Square within the Circle being the most potent of all the magical figures.

*"In union with the Spirit and the Voice," referring to the Abstract Thought and concrete Voice, or the manifestation thereof, the effect of the Cause. Adam Kadmon or Tetragrammaton is the Logos in the Kabala; therefore this triad answers in the latter to the highest triangle of Kether, Chochmah and Binah, the last a female potency and at the same time the male Jehovah, as partaking of the nature of Chochmah, or the male Wisdom. -SD1:99

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(b) ○ This means that the "Boundless Circle" (Zero) becomes a figure or number, only when one of the nine figures precedes it, and thus manifests its value and potency, the Word or Logos in union with VOICE and Spirit* (the expression and source of Consciousness) standing for the nine figures **and thus forming, with the Cypher, the Decade which contains in itself all the Universe.** The triad forms within the circle the Tetraktis or Sacred Four, the Square within the Circle being the most potent of all the magical figures.

*"In union with the Spirit and the Voice," referring to the Abstract Thought and concrete Voice, or the manifestation thereof, the effect of the Cause. Adam Kadmon or Tetragrammaton is the Logos in the Kabala; therefore this triad answers in the latter to the highest triangle of Kether, Chochmah and Binah, the last a female potency and at the same time the male Jehovah, as partaking of the nature of Chochmah, or the male Wisdom. -SD1:99

Stanza V

Oeahoo, which is:

5. "Darkness" the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

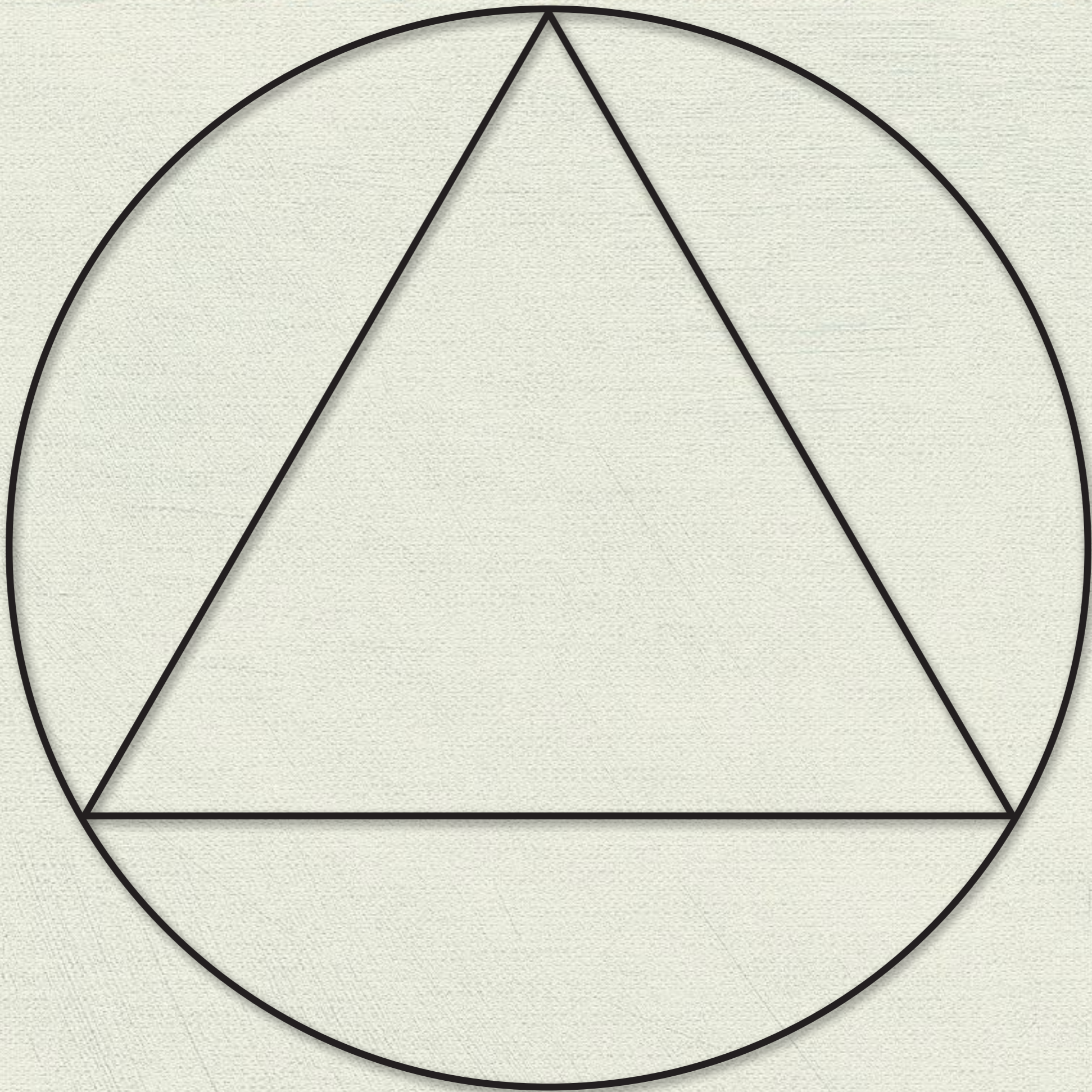
II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

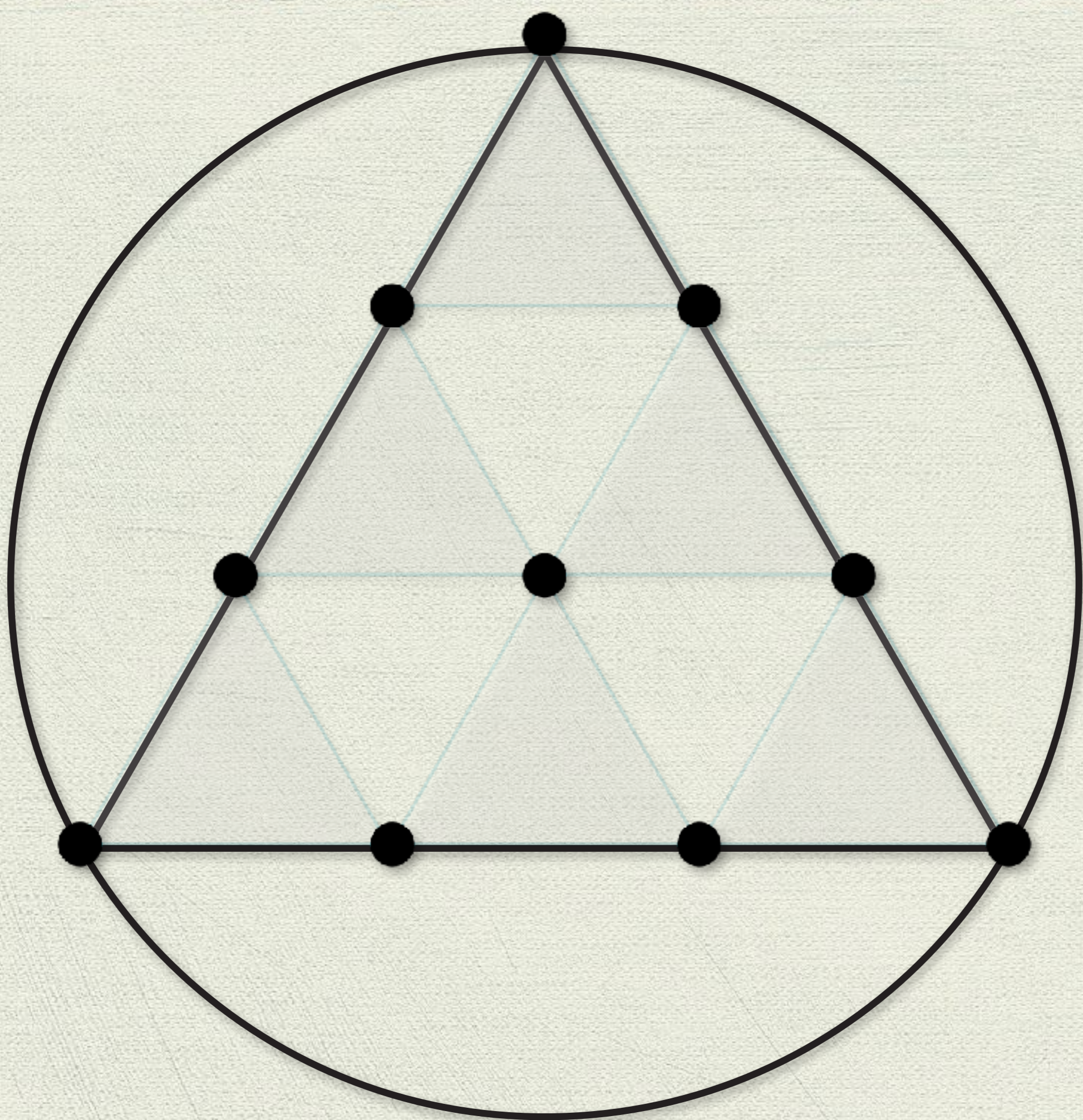
III. The "formless square." (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the "sons," the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d)."

(b) ○ This means that the "Boundless Circle" (Zero) becomes a figure or number, only when one of the nine figures precedes it, and thus manifests its value and potency, the Word or Logos in union with VOICE and Spirit* (the expression and source of Consciousness) standing for the nine figures and thus forming, with the Cypher, the Decade which contains in itself all the Universe. **The triad forms within the circle the Tetraktis or Sacred Four, the Square within the Circle being the most potent of all the magical figures.**

*"In union with the Spirit and the Voice," referring to the Abstract Thought and concrete Voice, or the manifestation thereof, the effect of the Cause. Adam Kadmon or Tetragrammaton is the Logos in the Kabala; therefore this triad answers in the latter to the highest triangle of Kether, Chochmah and Binah, the last a female potency and at the same time the male Jehovah, as partaking of the nature of Chochmah, or the male Wisdom. -SD1:99





Stanza V

Oeahoo, which is:

5. "Darkness" the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The "formless square." (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the "sons," the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d)."

(b) ○ This means that the "Boundless Circle" (Zero) becomes a figure or number, only when one of the nine figures precedes it, and thus manifests its value and potency, the Word or Logos in union with VOICE and Spirit* (the expression and source of Consciousness) standing for the nine figures and thus forming, with the Cypher, the Decade which contains in itself all the Universe. The triad forms within the circle the Tetraktis or Sacred Four, the Square within the Circle being the most potent of all the magical figures.

*"In union with the Spirit and the Voice," referring to the Abstract Thought and concrete Voice, or the manifestation thereof, the effect of the Cause. Adam Kadmon or Tetragrammaton is the Logos in the Kabala; therefore this triad answers in the latter to the highest triangle of Kether, Chochmah and Binah, the last a female potency and at the same time the male Jehovah, as partaking of the nature of Chochmah, or the male Wisdom. -SD1:99

Stanza V

Oeahoo, which is:

5. "Darkness" the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The "formless square." (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and **the ten are the arupa (*subjective, formless*) universe** (c). Then come the "sons," the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d)."

(b) ○ This means that the "Boundless Circle" (Zero) becomes a figure or number, only when one of the nine figures precedes it, and thus manifests its value and potency, the Word or Logos in union with VOICE and Spirit* (the expression and source of Consciousness) standing for the nine figures and thus forming, with the Cypher, the Decade which contains in itself all the Universe. The triad forms within the circle the Tetraktis or Sacred Four, the Square within the Circle being the most potent of all the magical figures.

*"In union with the Spirit and the Voice," referring to the Abstract Thought and concrete Voice, or the manifestation thereof, the effect of the Cause. Adam Kadmon or Tetragrammaton is the Logos in the Kabala; therefore this triad answers in the latter to the highest triangle of Kether, Chochmah and Binah, the last a female potency and at the same time the male Jehovah, as partaking of the nature of Chochmah, or the male Wisdom. -SD1:99

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, *Adi-Nidana Svâbhâvat*, the :○, (*for x, unknown quantity*):

I. The *Adi-Sanat*, the number, for he is one. (a)

II. The voice of the Lord *Svâbhâvat*, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the *arupa* (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(c) The "One Rejected" is the Sun of our system. The exoteric version may be found in the oldest Sanskrit Scriptures. In the Rig Veda, Aditi, "The Boundless" or infinite Space, translated by Mr. Max Müller, "the visible infinite, visible by the naked eye (!!); the endless expanse beyond the Earth, beyond the clouds, beyond the sky," is the equivalent of "Mother-Space" coeval with "Darkness." She is very properly called "The Mother of the Gods," *DEVA-MATRI*, as it is from her Cosmic matrix that all the heavenly bodies of our system were born—Sun and Planets. Thus she is described, allegorically, in this wise: "Eight Sons were born from the body of Aditi; she approached the gods with seven, but cast away the eighth, Martanda," our sun. The seven sons called the *Aditya* are, cosmically or astronomically, the seven planets; and the Sun being excluded from their number shows plainly that the Hindus may have known, and in fact knew of a seventh planet, without calling it Uranus.† But esoterically and theologically, so to say, the *Adityas* are, in their primitive most ancient meanings, the eight, and the twelve great gods of the Hindu Pantheon.

† The Secret Doctrine teaches that the Sun is a central Star and not a planet. Yet the Ancients knew of and worshipped seven great gods, excluding the Sun and Earth. Which was that "Mystery God" they set apart? Of course not Uranus, discovered only by Herschel in 1781. But could it not be known by another name? Says the author of "Maconnerie Occulte": — "Occult Sciences having discovered through astronomical calculations that the number of the planets must be seven, the ancients were led to introduce the Sun into the scale of the celestial harmonies, and make him occupy the vacant place. Thus, every time they perceived an influence that pertained to none of the six planets known, they attributed it to the Sun. The error only seems important, but was not so in practical results, if the ancient astrologers replaced Uranus by the Sun, which is a central Star relatively motionless, turning only on its axis and regulating time and measure; and which cannot be turned aside from its true functions." The nomenclature of the days of the week is thus faulty. "The Sun-Day ought to be Uranus-day (*Urani dies, Urandi*)," adds the learned writer, Ragon. —SD1:99-100

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, **the one, the eighth left out**, and his breath which is the light-maker (*Bhâskara*) (d).”

(c) The "One Rejected" is the Sun of our system. The exoteric version may be found in the oldest Sanskrit Scriptures. In the Rig Veda, Aditi, "The Boundless" or infinite Space, translated by Mr. Max Müller, "the visible infinite, visible by the naked eye (!!); the endless expanse beyond the Earth, beyond the clouds, beyond the sky," is the equivalent of "Mother-Space" coeval with "Darkness." She is very properly called "The Mother of the Gods," DEVA-MATRI, as it is from her Cosmic matrix that all the heavenly bodies of our system were born—Sun and Planets. Thus she is described, allegorically, in this wise: "Eight Sons were born from the body of Aditi; she approached the gods with seven, but cast away the eighth, Martanda," our sun. The seven sons called the Aditya are, cosmically or astronomically, the seven planets; and the Sun being excluded from their number shows plainly that the Hindus may have known, and in fact knew of a seventh planet, without calling it Uranus.† But esoterically and theologically, so to say, the Adityas are, in their primitive most ancient meanings, the eight, and the twelve great gods of the Hindu Pantheon.

† The Secret Doctrine teaches that the Sun is a central Star and not a planet. Yet the Ancients knew of and worshipped seven great gods, excluding the Sun and Earth. Which was that "Mystery God" they set apart? Of course not Uranus, discovered only by Herschel in 1781. But could it not be known by another name? Says the author of "Maconnerie Occulte": — "Occult Sciences having discovered through astronomical calculations that the number of the planets must be seven, the ancients were led to introduce the Sun into the scale of the celestial harmonies, and make him occupy the vacant place. Thus, every time they perceived an influence that pertained to none of the six planets known, they attributed it to the Sun. The error only seems important, but was not so in practical results, if the ancient astrologers replaced Uranus by the Sun, which is a central Star relatively motionless, turning only on its axis and regulating time and measure; and which cannot be turned aside from its true functions." The nomenclature of the days of the week is thus faulty. "The Sun-Day ought to be Uranus-day (Urani dies, Urandi)," adds the learned writer, Ragon. —SD1:99-100

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(c) **The "One Rejected" is the Sun of our system.** The exoteric version may be found in the oldest Sanskrit Scriptures. In the Rig Veda, Aditi, "The Boundless" or infinite Space, translated by Mr. Max Müller, "the visible infinite, visible by the naked eye (!!); the endless expanse beyond the Earth, beyond the clouds, beyond the sky," is the equivalent of "Mother-Space" coeval with "Darkness." She is very properly called "The Mother of the Gods," DEVA-MATRI, as it is from her Cosmic matrix that all the heavenly bodies of our system were born—Sun and Planets. Thus she is described, allegorically, in this wise: "Eight Sons were born from the body of Aditi; she approached the gods with seven, but cast away the eighth, Martanda," our sun. The seven sons called the Aditya are, cosmically or astronomically, the seven planets; and the Sun being excluded from their number shows plainly that the Hindus may have known, and in fact knew of a seventh planet, without calling it Uranus.† But esoterically and theologically, so to say, the Adityas are, in their primitive most ancient meanings, the eight, and the twelve great gods of the Hindu Pantheon.

† The Secret Doctrine teaches that the Sun is a central Star and not a planet. Yet the Ancients knew of and worshipped seven great gods, excluding the Sun and Earth. Which was that "Mystery God" they set apart? Of course not Uranus, discovered only by Herschel in 1781. But could it not be known by another name? Says the author of "Maconnerie Occulte": — "Occult Sciences having discovered through astronomical calculations that the number of the planets must be seven, the ancients were led to introduce the Sun into the scale of the celestial harmonies, and make him occupy the vacant place. Thus, every time they perceived an influence that pertained to none of the six planets known, they attributed it to the Sun. The error only seems important, but was not so in practical results, if the ancient astrologers replaced Uranus by the Sun, which is a central Star relatively motionless, turning only on its axis and regulating time and measure; and which cannot be turned aside from its true functions." The nomenclature of the days of the week is thus faulty. "The Sun-Day ought to be Uranus-day (Urani dies, Urandi)," adds the learned writer, Ragon. —SD1:99-100

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(c) The "One Rejected" is the Sun of our system. **The exoteric version may be found in the oldest Sanskrit**

Scriptures. In the Rig Veda, Aditi, "The Boundless" or infinite Space, translated by Mr. Max Müller, "the visible infinite, visible by the naked eye (!!); the endless expanse beyond the Earth, beyond the clouds, beyond the sky," is the equivalent of "Mother-Space" coeval with "Darkness." She is very properly called "The Mother of the Gods," DEVA-MATRI, as it is from her Cosmic matrix that all the heavenly bodies of our system were born—Sun and Planets. Thus she is described, allegorically, in this wise: "Eight Sons were born from the body of Aditi; she approached the gods with seven, but cast away the eighth, Martanda," our sun. The seven sons called the Aditya are, cosmically or astronomically, the seven planets; and the Sun being excluded from their number shows plainly that the Hindus may have known, and in fact knew of a seventh planet, without calling it Uranus.† But esoterically and theologically, so to say, the Adityas are, in their primitive most ancient meanings, the eight, and the twelve great gods of the Hindu Pantheon.

† The Secret Doctrine teaches that the Sun is a central Star and not a planet. Yet the Ancients knew of and worshipped seven great gods, excluding the Sun and Earth. Which was that "Mystery God" they set apart? Of course not Uranus, discovered only by Herschel in 1781. But could it not be known by another name? Says the author of "Maconnerie Occulte": — "Occult Sciences having discovered through astronomical calculations that the number of the planets must be seven, the ancients were led to introduce the Sun into the scale of the celestial harmonies, and make him occupy the vacant place. Thus, every time they perceived an influence that pertained to none of the six planets known, they attributed it to the Sun. The error only seems important, but was not so in practical results, if the ancient astrologers replaced Uranus by the Sun, which is a central Star relatively motionless, turning only on its axis and regulating time and measure; and which cannot be turned aside from its true functions." The nomenclature of the days of the week is thus faulty. "The Sun-Day ought to be Uranus-day (Urani dies, Urandi)," adds the learned writer, Ragon. —SD1:99-100

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(c) The "One Rejected" is the Sun of our system. The exoteric version may be found in the oldest Sanskrit Scriptures. In the Rig Veda, Aditi, "The Boundless" or infinite Space, **translated by Mr. Max Müller, "the visible infinite, visible by the naked eye (!!); the endless expanse beyond the Earth, beyond the clouds, beyond the sky,"** is the equivalent of "Mother-Space" coeval with "Darkness." She is very properly called "The Mother of the Gods," DEVA-MATRI, as it is from her Cosmic matrix that all the heavenly bodies of our system were born—Sun and Planets. Thus she is described, allegorically, in this wise: "Eight Sons were born from the body of Aditi; she approached the gods with seven, but cast away the eighth, Martanda," our sun. The seven sons called the Aditya are, cosmically or astronomically, the seven planets; and the Sun being excluded from their number shows plainly that the Hindus may have known, and in fact knew of a seventh planet, without calling it Uranus.† But esoterically and theologically, so to say, the Adityas are, in their primitive most ancient meanings, the eight, and the twelve great gods of the Hindu Pantheon.

†The Secret Doctrine teaches that the Sun is a central Star and not a planet. Yet the Ancients knew of and worshipped seven great gods, excluding the Sun and Earth. Which was that "Mystery God" they set apart? Of course not Uranus, discovered only by Herschel in 1781. But could it not be known by another name? Says the author of "Maconnerie Occulte": — "Occult Sciences having discovered through astronomical calculations that the number of the planets must be seven, the ancients were led to introduce the Sun into the scale of the celestial harmonies, and make him occupy the vacant place. Thus, every time they perceived an influence that pertained to none of the six planets known, they attributed it to the Sun. The error only seems important, but was not so in practical results, if the ancient astrologers replaced Uranus by the Sun, which is a central Star relatively motionless, turning only on its axis and regulating time and measure; and which cannot be turned aside from its true functions." The nomenclature of the days of the week is thus faulty. "The Sun-Day ought to be Uranus-day (Urani dies, Urandi)," adds the learned writer, Ragon. —SD1:99-100

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(c) The "One Rejected" is the Sun of our system. The exoteric version may be found in the oldest Sanskrit Scriptures. In the Rig Veda, **Aditi**, "The Boundless" or infinite Space, translated by Mr. Max Müller, "the visible infinite, visible by the naked eye (!!); the endless expanse beyond the Earth, beyond the clouds, beyond the sky," is the equivalent of "**Mother-Space**" **coeval with "Darkness."** **She is very properly called "The Mother of the Gods," DEVA-MATRI**, as it is from her Cosmic matrix that all the heavenly bodies of our system were born—Sun and Planets. Thus she is described, allegorically, in this wise: "Eight Sons were born from the body of Aditi; she approached the gods with seven, but cast away the eighth, Martanda," our sun. The seven sons called the Aditya are, cosmically or astronomically, the seven planets; and the Sun being excluded from their number shows plainly that the Hindus may have known, and in fact knew of a seventh planet, without calling it Uranus.† But esoterically and theologically, so to say, the Adityas are, in their primitive most ancient meanings, the eight, and the twelve great gods of the Hindu Pantheon.

†The Secret Doctrine teaches that the Sun is a central Star and not a planet. Yet the Ancients knew of and worshipped seven great gods, excluding the Sun and Earth. Which was that "Mystery God" they set apart? Of course not Uranus, discovered only by Herschel in 1781. But could it not be known by another name? Says the author of "Maconnerie Occulte": — "Occult Sciences having discovered through astronomical calculations that the number of the planets must be seven, the ancients were led to introduce the Sun into the scale of the celestial harmonies, and make him occupy the vacant place. Thus, every time they perceived an influence that pertained to none of the six planets known, they attributed it to the Sun. The error only seems important, but was not so in practical results, if the ancient astrologers replaced Uranus by the Sun, which is a central Star relatively motionless, turning only on its axis and regulating time and measure; and which cannot be turned aside from its true functions." The nomenclature of the days of the week is thus faulty. "The Sun-Day ought to be Uranus-day (Urani dies, Urandi)," adds the learned writer, Ragon. —SD1:99-100

...”**Mother-Space**” coeval with "**Darkness.**" She is very properly called "**The Mother of the Gods,**" **DEVA-MATRI...**

Aditi

Mother-Space

Darkness

The Mother of the Gods

DEVA-MATRI

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(c) The "One Rejected" is the Sun of our system. The exoteric version may be found in the oldest Sanskrit Scriptures. In the Rig Veda, Aditi, "The Boundless" or infinite Space, translated by Mr. Max Müller, "the visible infinite, visible by the naked eye (!!); the endless expanse beyond the Earth, beyond the clouds, beyond the sky," is the equivalent of "Mother-Space" coeval with "Darkness." She is very properly called "The Mother of the Gods," DEVA-MATRI, as it is **from her Cosmic matrix that all the heavenly bodies of our system were born—Sun and Planets.** Thus she is described, allegorically, in this wise: "Eight Sons were born from the body of Aditi; she approached the gods with seven, but cast away the eighth, Martanda," our sun. The seven sons called the Aditya are, cosmically or astronomically, the seven planets; and the Sun being excluded from their number shows plainly that the Hindus may have known, and in fact knew of a seventh planet, without calling it Uranus.† But esoterically and theologically, so to say, the Adityas are, in their primitive most ancient meanings, the eight, and the twelve great gods of the Hindu Pantheon.

†The Secret Doctrine teaches that the Sun is a central Star and not a planet. Yet the Ancients knew of and worshipped seven great gods, excluding the Sun and Earth. Which was that "Mystery God" they set apart? Of course not Uranus, discovered only by Herschel in 1781. But could it not be known by another name? Says the author of "Maconnerie Occulte": — "Occult Sciences having discovered through astronomical calculations that the number of the planets must be seven, the ancients were led to introduce the Sun into the scale of the celestial harmonies, and make him occupy the vacant place. Thus, every time they perceived an influence that pertained to none of the six planets known, they attributed it to the Sun. The error only seems important, but was not so in practical results, if the ancient astrologers replaced Uranus by the Sun, which is a central Star relatively motionless, turning only on its axis and regulating time and measure; and which cannot be turned aside from its true functions." The nomenclature of the days of the week is thus faulty. "The Sun-Day ought to be Uranus-day (Urani dies, Urandi)," adds the learned writer, Ragon. —SD1:99-100

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(c) The "One Rejected" is the Sun of our system. The exoteric version may be found in the oldest Sanskrit Scriptures. In the Rig Veda, Aditi, "The Boundless" or infinite Space, translated by Mr. Max Müller, "the visible infinite, visible by the naked eye (!!); the endless expanse beyond the Earth, beyond the clouds, beyond the sky," is the equivalent of "Mother-Space" coeval with "Darkness." She is very properly called "The Mother of the Gods," DEVA-MATRI, as it is from her Cosmic matrix that all the heavenly bodies of our system were born—Sun and Planets. Thus she is described, allegorically, in this wise: **"Eight Sons were born from the body of Aditi; she approached the gods with seven, but cast away the eighth, Martanda," our sun.** The seven sons called the Aditya are, cosmically or astronomically, the seven planets; and the Sun being excluded from their number shows plainly that the Hindus may have known, and in fact knew of a seventh planet, without calling it Uranus.† But esoterically and theologically, so to say, the Adityas are, in their primitive most ancient meanings, the eight, and the twelve great gods of the Hindu Pantheon.

†The Secret Doctrine teaches that the Sun is a central Star and not a planet. Yet the Ancients knew of and worshipped seven great gods, excluding the Sun and Earth. Which was that "Mystery God" they set apart? Of course not Uranus, discovered only by Herschel in 1781. But could it not be known by another name? Says the author of "Maconnerie Occulte": — "Occult Sciences having discovered through astronomical calculations that the number of the planets must be seven, the ancients were led to introduce the Sun into the scale of the celestial harmonies, and make him occupy the vacant place. Thus, every time they perceived an influence that pertained to none of the six planets known, they attributed it to the Sun. The error only seems important, but was not so in practical results, if the ancient astrologers replaced Uranus by the Sun, which is a central Star relatively motionless, turning only on its axis and regulating time and measure; and which cannot be turned aside from its true functions." The nomenclature of the days of the week is thus faulty. "The Sun-Day ought to be Uranus-day (Urani dies, Urandi)," adds the learned writer, Ragon. —SD1:99-100

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

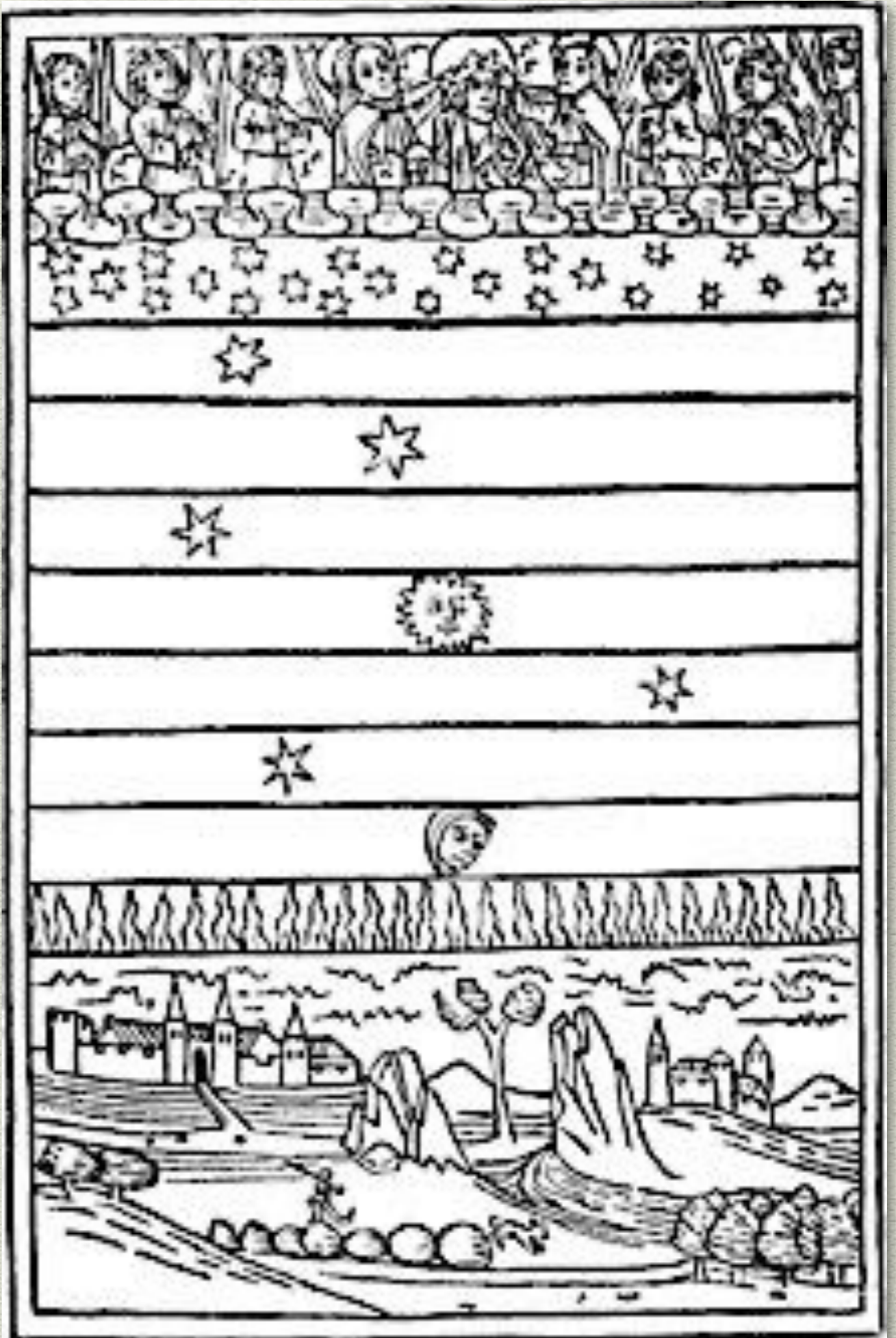
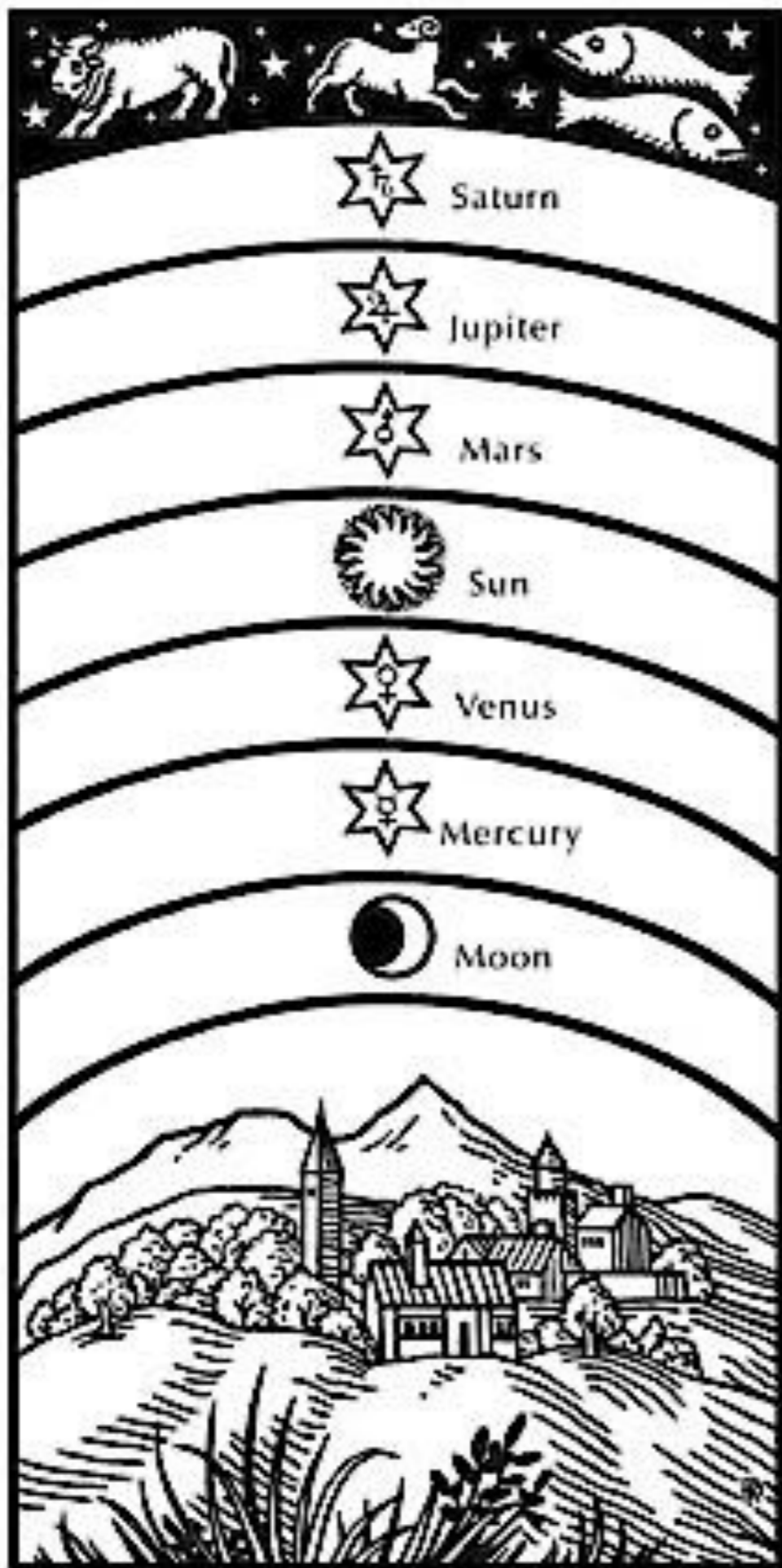
III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(c) The "One Rejected" is the Sun of our system. The exoteric version may be found in the oldest Sanskrit Scriptures. In the Rig Veda, Aditi, "The Boundless" or infinite Space, translated by Mr. Max Müller, "the visible infinite, visible by the naked eye (!!); the endless expanse beyond the Earth, beyond the clouds, beyond the sky," is the equivalent of "Mother-Space" coeval with "Darkness." She is very properly called "The Mother of the Gods," DEVA-MATRI, as it is from her Cosmic matrix that all the heavenly bodies of our system were born—Sun and Planets. Thus she is described, allegorically, in this wise: "Eight Sons were born from the body of Aditi; she approached the gods with seven, but cast away the eighth, Martanda," our sun. The seven sons called the **Aditya** are, cosmically or astronomically, the seven planets; and the Sun being excluded from their number shows plainly that the Hindus may have known, and in fact knew of a seventh planet, without calling it Uranus.† But esoterically and theologically, so to say, the Adityas are, in their primitive most ancient meanings, the eight, and the twelve great gods of the Hindu Pantheon.

†The Secret Doctrine teaches that the Sun is a central Star and not a planet. Yet the Ancients knew of and worshipped seven great gods, excluding the Sun and Earth. Which was that "Mystery God" they set apart? Of course not Uranus, discovered only by Herschel in 1781. But could it not be known by another name? Says the author of "Maconnerie Occulte": — "Occult Sciences having discovered through astronomical calculations that the number of the planets must be seven, the ancients were led to introduce the Sun into the scale of the celestial harmonies, and make him occupy the vacant place. Thus, every time they perceived an influence that pertained to none of the six planets known, they attributed it to the Sun. The error only seems important, but was not so in practical results, if the ancient astrologers replaced Uranus by the Sun, which is a central Star relatively motionless, turning only on its axis and regulating time and measure; and which cannot be turned aside from its true functions." The nomenclature of the days of the week is thus faulty. "The Sun-Day ought to be Uranus-day (Urani dies, Urandi)," adds the learned writer, Ragon. —SD1:99-100

Adityas (Sanskrit) [belonging to, issuing from *aditi* unbounded expanse] Sons of Aditi, space; in the Vedas a name for the sun; also referred to variously as five, seven, eight, and twelve in number. The eighth aditya (Marttanda) was rejected by Aditi, leaving seven son-suns, each manifesting a particular solar energy. –OTG



Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(c) The "One Rejected" is the Sun of our system. The exoteric version may be found in the oldest Sanskrit Scriptures. In the Rig Veda, Aditi, "The Boundless" or infinite Space, translated by Mr. Max Müller, "the visible infinite, visible by the naked eye (!!); the endless expanse beyond the Earth, beyond the clouds, beyond the sky," is the equivalent of "Mother-Space" coeval with "Darkness." She is very properly called "The Mother of the Gods," DEVA-MATRI, as it is from her Cosmic matrix that all the heavenly bodies of our system were born—Sun and Planets. Thus she is described, allegorically, in this wise: "Eight Sons were born from the body of Aditi; she approached the gods with seven, but cast away the eighth, Martanda," our sun. The seven sons called the Aditya are, cosmically or astronomically, the seven planets; and **the Sun being excluded from their number shows plainly that the Hindus may have known, and in fact knew of a seventh planet, without calling it Uranus.**† But esoterically and theologically, so to say, the Adityas are, in their primitive most ancient meanings, the eight, and the twelve great gods of the Hindu Pantheon.

†The Secret Doctrine teaches that the Sun is a central Star and not a planet. Yet the Ancients knew of and worshipped seven great gods, excluding the Sun and Earth. Which was that "Mystery God" they set apart? Of course not Uranus, discovered only by Herschel in 1781. But could it not be known by another name? Says the author of "Maconnerie Occulte": — "Occult Sciences having discovered through astronomical calculations that the number of the planets must be seven, the ancients were led to introduce the Sun into the scale of the celestial harmonies, and make him occupy the vacant place. Thus, every time they perceived an influence that pertained to none of the six planets known, they attributed it to the Sun. The error only seems important, but was not so in practical results, if the ancient astrologers replaced Uranus by the Sun, which is a central Star relatively motionless, turning only on its axis and regulating time and measure; and which cannot be turned aside from its true functions." The nomenclature of the days of the week is thus faulty. "The Sun-Day ought to be Uranus-day (Urani dies, Urandi)," adds the learned writer, Ragon. —SD1:99-100

Stanza V

Oeaohoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(c) The "One Rejected" is the Sun of our system. The exoteric version may be found in the oldest Sanskrit Scriptures. In the Rig Veda, Aditi, "The Boundless" or infinite Space, translated by Mr. Max Müller, "the visible infinite, visible by the naked eye (!!); the endless expanse beyond the Earth, beyond the clouds, beyond the sky," is the equivalent of "Mother-Space" coeval with "Darkness." She is very properly called "The Mother of the Gods," DEVA-MATRI, as it is from her Cosmic matrix that all the heavenly bodies of our system were born — Sun and Planets. Thus she is described, allegorically, in this wise: "Eight Sons were born from the body of Aditi; she approached the gods with seven, but cast away the eighth, Martanda," our sun. The seven sons called the Aditya are, cosmically or astronomically, the seven planets; and the Sun being excluded from their number shows plainly that the Hindus may have known, and in fact knew of a seventh planet, without calling it **Uranus**.† But esoterically and theologically, so to say, the Adityas are, in their primitive most ancient meanings, the eight, and the twelve great gods of the Hindu Pantheon.

†The Secret Doctrine teaches that the Sun is a central Star and not a planet. Yet the Ancients knew of and worshipped seven great gods, excluding the Sun and Earth. Which was that "Mystery God" they set apart? Of course not Uranus, discovered only by Herschel in 1781. But could it not be known by another name? Says the author of "Maconnerie Occulte": — "Occult Sciences having discovered through astronomical calculations that the number of the planets must be seven, the ancients were led to introduce the Sun into the scale of the celestial harmonies, and make him occupy the vacant place. Thus, every time they perceived an influence that pertained to none of the six planets known, they attributed it to the Sun. The error only seems important, but was not so in practical results, if the ancient astrologers replaced Uranus by the Sun, which is a central Star relatively motionless, turning only on its axis and regulating time and measure; and which cannot be turned aside from its true functions." The nomenclature of the days of the week is thus faulty. "The Sun-Day ought to be Uranus-day (Urani dies, Urandi)," adds the learned writer, Ragon. —SD1:99-100

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(c) The "One Rejected" is the Sun of our system. The exoteric version may be found in the oldest Sanskrit Scriptures. In the Rig Veda, Aditi, "The Boundless" or infinite Space, translated by Mr. Max Müller, "the visible infinite, visible by the naked eye (!!); the endless expanse beyond the Earth, beyond the clouds, beyond the sky," is the equivalent of "Mother-Space" coeval with "Darkness." She is very properly called "The Mother of the Gods," DEVA-MATRI, as it is from her Cosmic matrix that all the heavenly bodies of our system were born — Sun and Planets. Thus she is described, allegorically, in this wise: "Eight Sons were born from the body of Aditi; she approached the gods with seven, but cast away the eighth, Martanda," our sun. The seven sons called the Aditya are, cosmically or astronomically, the seven planets; and the Sun being excluded from their number shows plainly that the Hindus may have known, and in fact knew of a seventh planet, without calling it Uranus.† But esoterically and theologically, so to say, the Adityas are, in their primitive most ancient meanings, the eight, and the twelve great gods of the Hindu Pantheon.

†The Secret Doctrine teaches that the Sun is a central Star and not a planet. Yet the Ancients knew of and worshipped seven great gods, excluding the Sun and Earth. Which was that "Mystery God" they set apart? Of course not Uranus, discovered only by Herschel in 1781. But could it not be known by another name? **Says the author of "Maçonnerie Occulte":** — "Occult Sciences having discovered through astronomical calculations that the number of the planets must be seven, the ancients were led to introduce the Sun into the scale of the celestial harmonies, and make him occupy the vacant place. Thus, every time they perceived an influence that pertained to none of the six planets known, they attributed it to the Sun. The error only seems important, but was not so in practical results, if the ancient astrologers replaced Uranus by the Sun, which is a central Star relatively motionless, turning only on its axis and regulating time and measure; and which cannot be turned aside from its true functions." The nomenclature of the days of the week is thus faulty. "The Sun-Day ought to be Uranus-day (Urani dies, Urandi)," adds the learned writer, Ragon. —SD1:99-100

BIBLIOTHÈQUE DES INITIATIONS MODERNES II.

J.-M. RAGON

DE LA

MAÇONNERIE OCCULTE

ET DE

L'INITIATION HERMÉTIQUE

NOUVELLE ÉDITION

PRÉCÉDÉE D'UNE INTRODUCTION

PAR

OSWALD WIRTH



PARIS

LIBRAIRIE CRITIQUE ÉMILE NOURRY

62, RUE DES ÉCOLES, 62

1928

Stanza V

Oeaohoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

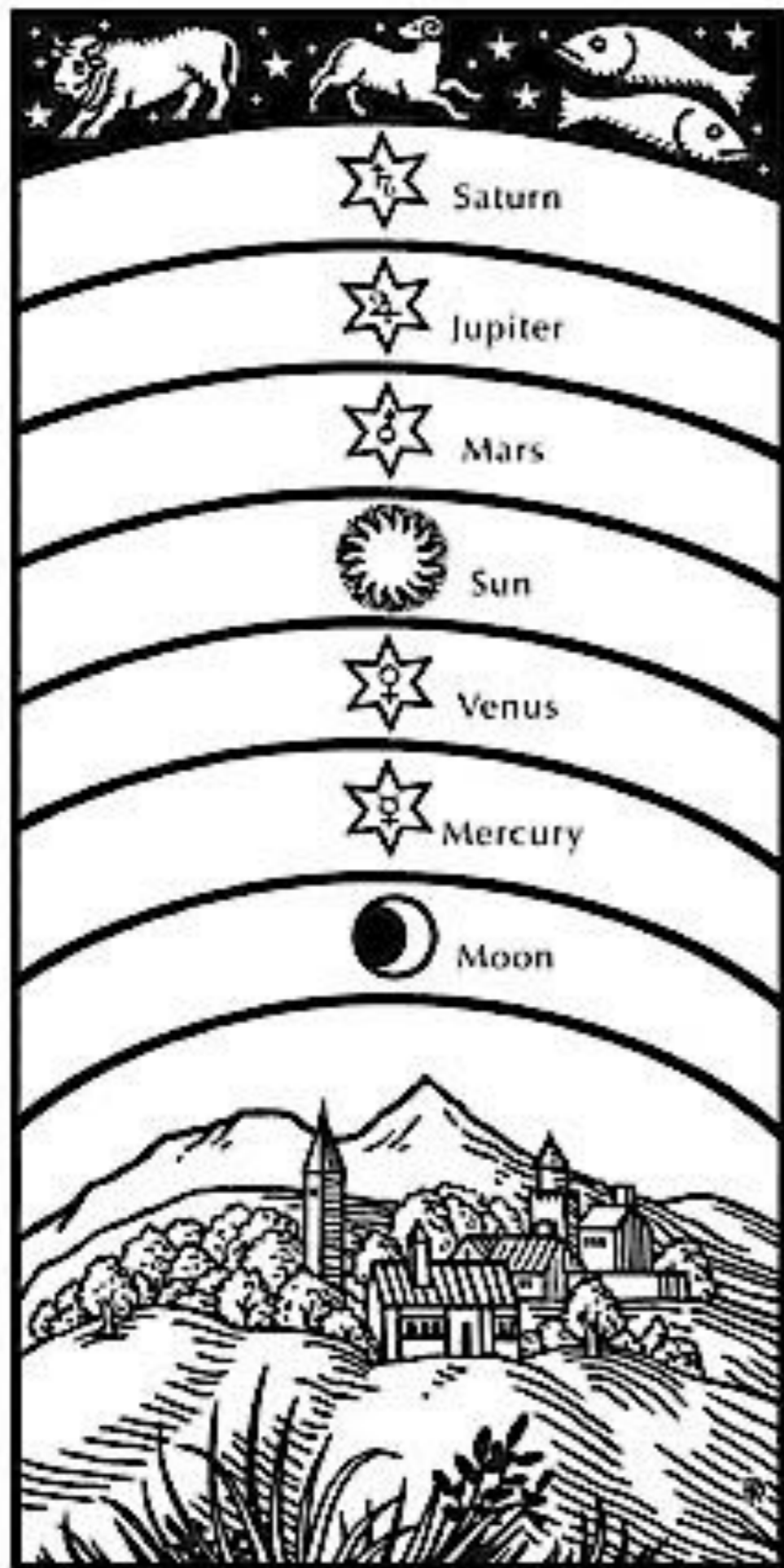
II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(c) The "One Rejected" is the Sun of our system. The exoteric version may be found in the oldest Sanskrit Scriptures. In the Rig Veda, Aditi, "The Boundless" or infinite Space, translated by Mr. Max Müller, "the visible infinite, visible by the naked eye (!!); the endless expanse beyond the Earth, beyond the clouds, beyond the sky," is the equivalent of "Mother-Space" coeval with "Darkness." She is very properly called "The Mother of the Gods," DEVA-MATRI, as it is from her Cosmic matrix that all the heavenly bodies of our system were born—Sun and Planets. Thus she is described, allegorically, in this wise: "Eight Sons were born from the body of Aditi; she approached the gods with seven, but cast away the eighth, Martanda," our sun. The seven sons called the Aditya are, cosmically or astronomically, the seven planets; and the Sun being excluded from their number shows plainly that the Hindus may have known, and in fact knew of a seventh planet, without calling it Uranus.† But esoterically and theologically, so to say, the Adityas are, in their primitive most ancient meanings, the eight, and the twelve great gods of the Hindu Pantheon.

†The Secret Doctrine teaches that the Sun is a central Star and not a planet. Yet the Ancients knew of and worshipped seven great gods, excluding the Sun and Earth. Which was that "Mystery God" they set apart? Of course not Uranus, discovered only by Herschel in 1781. But could it not be known by another name? Says the author of "Maconnerie Occulte": — "Occult Sciences having discovered through astronomical calculations that the number of the planets must be seven, the ancients were led to introduce the Sun into the scale of the celestial harmonies, and make him occupy the vacant place. Thus, every time they perceived an influence that pertained to none of the six planets known, they attributed it to the Sun. The error only seems important, but was not so in practical results, if the ancient astrologers replaced Uranus by the Sun, which is a central Star relatively motionless, turning only on its axis and regulating time and measure; and which cannot be turned aside from its true functions." **The nomenclature of the days of the week is thus faulty. "The Sun-Day ought to be Uranus-day (Urani dies, Urandi)," adds the learned writer, Ragon.** –SD1:99-100



Saturday

Thursday

Tuesday

Sunday

Friday

Wednesday

Monday

Stanza V

Oeaohoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(c) The "One Rejected" is the Sun of our system. The exoteric version may be found in the oldest Sanskrit Scriptures. In the Rig Veda, Aditi, "The Boundless" or infinite Space, translated by Mr. Max Müller, "the visible infinite, visible by the naked eye (!!); the endless expanse beyond the Earth, beyond the clouds, beyond the sky," is the equivalent of "Mother-Space" coeval with "Darkness." She is very properly called "The Mother of the Gods," DEVA-MATRI, as it is from her Cosmic matrix that all the heavenly bodies of our system were born—Sun and Planets. Thus she is described, allegorically, in this wise: "Eight Sons were born from the body of Aditi; she approached the gods with seven, but cast away the eighth, Martanda," our sun. The seven sons called the Aditya are, cosmically or astronomically, the seven planets; and the Sun being excluded from their number shows plainly that the Hindus may have known, and in fact knew of a seventh planet, without calling it Uranus.† But esoterically and theologically, so to say, the Adityas are, in their primitive most ancient meanings, the eight, and the twelve great gods of the Hindu Pantheon.

†The Secret Doctrine teaches that the Sun is a central Star and not a planet. Yet the Ancients knew of and worshipped seven great gods, excluding the Sun and Earth. Which was that "Mystery God" they set apart? Of course not Uranus, discovered only by Herschel in 1781. But could it not be known by another name? Says the author of "Maconnerie Occulte": — "Occult Sciences having discovered through astronomical calculations that the number of the planets must be seven, the ancients were led to introduce the Sun into the scale of the celestial harmonies, and make him occupy the vacant place. Thus, every time they perceived an influence that pertained to none of the six planets known, they attributed it to the Sun. The error only seems important, but was not so in practical results, if the ancient astrologers replaced Uranus by the Sun, which is a central Star relatively motionless, turning only on its axis and regulating time and measure; and which cannot be turned aside from its true functions." **The nomenclature of the days of the week is thus faulty. "The Sun-Day ought to be Uranus-day (Urani dies, Urandi)," adds the learned writer, Ragon.** –SD1:99-100

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(c) The "One Rejected" is the Sun of our system. The exoteric version may be found in the oldest Sanskrit Scriptures. In the Rig Veda, Aditi, "The Boundless" or infinite Space, translated by Mr. Max Müller, "the visible infinite, visible by the naked eye (!!); the endless expanse beyond the Earth, beyond the clouds, beyond the sky," is the equivalent of "Mother-Space" coeval with "Darkness." She is very properly called "The Mother of the Gods," DEVA-MATRI, as it is from her Cosmic matrix that all the heavenly bodies of our system were born—Sun and Planets. Thus she is described, allegorically, in this wise: "Eight Sons were born from the body of Aditi; she approached the gods with seven, but cast away the eighth, Martanda," our sun. The seven sons called the Aditya are, cosmically or astronomically, the seven planets; and the Sun being excluded from their number shows plainly that the Hindus may have known, and in fact knew of a seventh planet, without calling it Uranus.† **But esoterically and theologically, so to say, the Adityas are, in their primitive most ancient meanings, the eight, and the twelve great gods of the Hindu Pantheon.**

†The Secret Doctrine teaches that the Sun is a central Star and not a planet. Yet the Ancients knew of and worshipped seven great gods, excluding the Sun and Earth. Which was that "Mystery God" they set apart? Of course not Uranus, discovered only by Herschel in 1781. But could it not be known by another name? Says the author of "Maconnerie Occulte": — "Occult Sciences having discovered through astronomical calculations that the number of the planets must be seven, the ancients were led to introduce the Sun into the scale of the celestial harmonies, and make him occupy the vacant place. Thus, every time they perceived an influence that pertained to none of the six planets known, they attributed it to the Sun. The error only seems important, but was not so in practical results, if the ancient astrologers replaced Uranus by the Sun, which is a central Star relatively motionless, turning only on its axis and regulating time and measure; and which cannot be turned aside from its true functions." The nomenclature of the days of the week is thus faulty. "The Sun-Day ought to be Uranus-day (Urani dies, Urandi)," adds the learned writer, Ragon. —SD1:99-100

Adityas (cont.) The Brahmanas and Puranas generally reckon twelve adityas. In a preceding manvantara they were called tushitas, but when the end of the cycle was near they entered the “womb of Aditi, that we may be born in the next Manwantara; for, thereby, we shall again enjoy the rank of gods.” Hence in the present seventh manvantara, they are known as adityas. When the pralaya (dissolution) of the world comes, twelve suns will appear. The twelve adityas are the twelve great gods of the Hindu pantheon; also, the twelve signs of the zodiac or twelve months of the year.

The adityas are the sustainers of the solar divine life which exists in all things, and in our present Vaivasvata manvantara they are the divine solar pitris (fathers) — not the lower or lunar pitris — which incarnated in early humanity. “The wise call our fathers Vasus; our paternal grandfathers Rudras, our paternal great grandfathers, Adityas . . .” (Manu 3:284).

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(c cont.) "The Seven allow the mortals to see their dwellings, but show themselves only to the Arhats," says an old proverb, "their dwellings" standing here for planets. The ancient Commentary gives an allegory and explains it:—

"Eight houses were built by Mother. Eight houses for her Eight Divine sons; four large and four small ones. Eight brilliant suns, according to their age and merits. Bal-ilu (Martanda) was not satisfied, though his house was the largest. He began (to work) as the huge elephants do. He breathed (drew in) into his stomach the vital airs of his brothers. He sought to devour them. The larger four were far away; far, on the margin of their kingdom. They were not robbed (affected), and laughed. Do your worst, Sir, you cannot reach us, they said. But the smaller wept. They complained to the Mother. She exiled Bal-i-lu to the centre of her Kingdom, from whence he could not move. (Since then) he (only) watches and threatens. He pursues them, turning slowly around himself, they turning swiftly from him, and he following from afar the direction in which his brothers move on the path that encircles their houses.† From that day he feeds on the sweat of the Mother's body. He fills himself with her breath and refuse. Therefore, she rejected him."*

* Planetary System.

† "The Sun rotates on his axis always in the same direction in which the planets revolve in their respective orbits," astronomy teaches us.

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(c cont.) "The Seven allow the mortals to see their dwellings, but show themselves only to the Arhats," says an old proverb, "their dwellings" standing here for planets. The ancient Commentary gives an allegory and explains it:—

"Eight houses were built by Mother. Eight houses for her Eight Divine sons; four large and four small ones. Eight brilliant suns, according to their age and merits. Bal-ilu (Martanda) was not satisfied, though his house was the largest. He began (to work) as the huge elephants do. He breathed (drew in) into his stomach the vital airs of his brothers. He sought to devour them. The larger four were far away; far, on the margin of their kingdom. They were not robbed (affected), and laughed. Do your worst, Sir, you cannot reach us, they said. But the smaller wept. They complained to the Mother. She exiled Bal-i-lu to the centre of her Kingdom, from whence he could not move. (Since then) he (only) watches and threatens. He pursues them, turning slowly around himself, they turning swiftly from him, and he following from afar the direction in which his brothers move on the path that encircles their houses.† From that day he feeds on the sweat of the Mother's body. He fills himself with her breath and refuse. Therefore, she rejected him."*

* Planetary System.

† "The Sun rotates on his axis always in the same direction in which the planets revolve in their respective orbits," astronomy teaches us.

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(c cont.) "The Seven allow the mortals to see their dwellings, but show themselves only to the Arhats," says an old proverb, "their dwellings" standing here for planets. The ancient Commentary gives an allegory and explains it:—

"Eight houses were built by Mother. Eight houses for her Eight Divine sons; four large and four small ones. Eight brilliant suns, according to their age and merits. Bal-ilu (Martanda) was not satisfied, though his house was the largest. He began (to work) as the huge elephants do. He breathed (drew in) into his stomach the vital airs of his brothers. He sought to devour them. The larger four were far away; far, on the margin of their kingdom. They were not robbed (affected), and laughed. Do your worst, Sir, you cannot reach us, they said. But the smaller wept. They complained to the Mother. She exiled Bal-i-lu to the centre of her Kingdom, from whence he could not move. (Since then) he (only) watches and threatens. He pursues them, turning slowly around himself, they turning swiftly from him, and he following from afar the direction in which his brothers move on the path that encircles their houses.† From that day he feeds on the sweat of the Mother's body. He fills himself with her breath and refuse. Therefore, she rejected him."*

* Planetary System.

† "The Sun rotates on his axis always in the same direction in which the planets revolve in their respective orbits," astronomy teaches us. –SD1:100

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(c cont.) **"The Seven allow the mortals to see their dwellings, but show themselves only to the Arhats," says an old proverb, "their dwellings" standing here for planets.** The ancient Commentary gives an allegory and explains it:

"Eight houses were built by Mother. Eight houses for her Eight Divine sons; four large and four small ones. Eight brilliant suns, according to their age and merits. Bal-ilu (Martanda) was not satisfied, though his house was the largest. He began (to work) as the huge elephants do. He breathed (drew in) into his stomach the vital airs of his brothers. He sought to devour them. The larger four were far away; far, on the margin of their kingdom. They were not robbed (affected), and laughed. Do your worst, Sir, you cannot reach us, they said. But the smaller wept. They complained to the Mother. She exiled Bal-i-lu to the centre of her Kingdom, from whence he could not move. (Since then) he (only) watches and threatens. He pursues them, turning slowly around himself, they turning swiftly from him, and he following from afar the direction in which his brothers move on the path that encircles their houses.† From that day he feeds on the sweat of the Mother's body. He fills himself with her breath and refuse. Therefore, she rejected him."*

* Planetary System.

† "The Sun rotates on his axis always in the same direction in which the planets revolve in their respective orbits," astronomy teaches us.

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(c) The "One Rejected" is the Sun of our system. **The exoteric version may be found in the oldest Sanskrit**

Scriptures. In the Rig Veda, Aditi, "The Boundless" or infinite Space, translated by Mr. Max Müller, "the visible infinite, visible by the naked eye (!!); the endless expanse beyond the Earth, beyond the clouds, beyond the sky," is the equivalent of "Mother-Space" coeval with "Darkness." She is very properly called "The Mother of the Gods," DEVA-MATRI, as it is from her Cosmic matrix that all the heavenly bodies of our system were born—Sun and Planets. Thus she is described, allegorically, in this wise: "Eight Sons were born from the body of Aditi; she approached the gods with seven, but cast away the eighth, Martanda," our sun. The seven sons called the Aditya are, cosmically or astronomically, the seven planets; and the Sun being excluded from their number shows plainly that the Hindus may have known, and in fact knew of a seventh planet, without calling it Uranus.† But esoterically and theologically, so to say, the Adityas are, in their primitive most ancient meanings, the eight, and the twelve great gods of the Hindu Pantheon.

†The Secret Doctrine teaches that the Sun is a central Star and not a planet. Yet the Ancients knew of and worshipped seven great gods, excluding the Sun and Earth. Which was that "Mystery God" they set apart? Of course not Uranus, discovered only by Herschel in 1781. But could it not be known by another name? Says the author of "Maconnerie Occulte": — "Occult Sciences having discovered through astronomical calculations that the number of the planets must be seven, the ancients were led to introduce the Sun into the scale of the celestial harmonies, and make him occupy the vacant place. Thus, every time they perceived an influence that pertained to none of the six planets known, they attributed it to the Sun. The error only seems important, but was not so in practical results, if the ancient astrologers replaced Uranus by the Sun, which is a central Star relatively motionless, turning only on its axis and regulating time and measure; and which cannot be turned aside from its true functions." The nomenclature of the days of the week is thus faulty. "The Sun-Day ought to be Uranus-day (Urani dies, Urandi)," adds the learned writer, Ragon. —SD1:99-100

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(c cont.) "The Seven allow the mortals to see their dwellings, but show themselves only to the Arhats," says an old proverb, "their dwellings" standing here for planets. The ancient Commentary gives an allegory and explains it:—

"Eight houses were built by Mother. Eight houses for her Eight Divine sons; four large and four small ones. Eight brilliant suns, according to their age and merits. Bal-ilu (Martanda) was not satisfied, though his house was the largest. He began (to work) as the huge elephants do. He breathed (drew in) into his stomach the vital airs of his brothers. He sought to devour them. The larger four were far away; far, on the margin of their kingdom. They were not robbed (affected), and laughed. Do your worst, Sir, you cannot reach us, they said. But the smaller wept. They complained to the Mother. She exiled Bal-i-lu to the centre of her Kingdom, from whence he could not move. (Since then) he (only) watches and threatens. He pursues them, turning slowly around himself, they turning swiftly from him, and he following from afar the direction in which his brothers move on the path that encircles their houses.† From that day he feeds on the sweat of the Mother's body. He fills himself with her breath and refuse. Therefore, she rejected him."*

* Planetary System.

† "The Sun rotates on his axis always in the same direction in which the planets revolve in their respective orbits," astronomy teaches us.

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, Adi-Nidana Svâbhâvat, the :○, (*for x, unknown quantity*):

I. The Adi-Sanat, the number, for he is one. (a)

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the arupa (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(c cont.) "The Seven allow the mortals to see their dwellings, but show themselves only to the Arhats," says an old proverb, "their dwellings" standing here for planets. The ancient Commentary gives an allegory and explains it:—

"Eight houses were built by Mother. Eight houses for her Eight Divine sons; four large and four small ones. Eight brilliant suns, according to their age and merits. Bal-ilu (Martanda) was not satisfied, though his house was the largest. He began (to work) as the huge elephants do. He breathed (drew in) into his stomach the vital airs of his brothers. He sought to devour them. The larger four were far away; far, on the margin of their kingdom. They were not robbed (affected), and laughed. Do your worst, Sir, you cannot reach us, they said. But the smaller wept. They complained to the Mother. She exiled Bal-i-lu to the centre of her Kingdom, from whence he could not move. (Since then) he (only) watches and threatens. He pursues them, turning slowly around himself, they turning swiftly from him, and he following from afar the direction in which his brothers move on the path that encircles their houses.† **From that day he feeds on the sweat of the Mother's body. He fills himself with her breath and refuse. Therefore, she rejected him.**"*

* Planetary System.

† "The Sun rotates on his axis always in the same direction in which the planets revolve in their respective orbits," astronomy teaches us.

Stanza V

Oeahoo, which is:

5. “Darkness” the boundless, or the no-number, *Adi-Nidana Svâbhâvat*, the :○, (*for x, unknown quantity*):

I. The *Adi-Sanat*, the number, for he is one. (a)

II. The voice of the Lord *Svâbhâvat*, the numbers, for he is one and nine.*

III. The “formless square.” (*Arupa*) (b)

And these three enclosed within the ○ are the sacred four; and the ten are the *arupa* (*subjective, formless*) universe (c). Then come the “sons,” the seven fighters, the one, the eighth left out, and his breath which is the light-maker (*Bhâskara*) (d).”

(c cont.) Thus the "rejected Son" being our Sun, evidently, as shown above, the "Sun-Sons" refer not only to our planets but to the heavenly bodies in general. Himself only a reflection of the Central Spiritual Sun, *Surya* is the prototype of all those bodies that evolved after him. In the Vedas he is called *Loka-Chakshuh*, "the Eye of the World" (our planetary world), and he is one of the three chief deities. He is called indifferently the Son of *Dyaus* and of *Aditi*, because no distinction is made with reference to, or scope allowed for, the esoteric meaning. Thus he is depicted as drawn by seven horses, and by one horse with seven heads; the former referring to his seven planets, the latter to their one common origin from the One Cosmic Element. This "One Element" is called figuratively "FIRE." The Vedas (*Aitareya-Brâhmana* of Haug also; p. i) teach "that the fire verily is all the deities." (Narada in *Anugâtâ*).

The meaning of the allegory is plain, for we have both the *Dzyan Commentary* and modern science to explain it, though the two differ in more than one particular. The Occult Doctrine rejects the hypothesis born out of the Nebular Theory, that the (seven) great planets have evolved from the Sun's central mass, not of this our visible Sun, at any rate. The first condensation of Cosmic matter of course took place about a central nucleus, its parent Sun; but our sun, it is taught, merely detached itself earlier than all the others, as the rotating mass contracted, and is their elder, bigger brother therefore, not their father. The eight *Adityas*, "the gods," are all formed from the eternal substance (Cometary matter * — the Mother) or the "World-Stuff" which is both the fifth and the sixth cosmic Principle, the *Upadhi* or basis of the Universal Soul, just as in man, the Microcosm, *Manas*† is the *Upadhi* of *Buddhi*.‡—SD1:100-1